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Our Auxiliaries.

BY ISABELLA MCCLELLAN.

Read at a Presbyterial meeting, Coila, N. Y., and published by request.

THIRTY years ago, Mrs. S. F. Hanna, the foster-mother of our women's Missionary Society, appeared before the General Assembly of our church asking the acknowledgment of this society. She was the first woman permitted to address the Assembly. The privilege was accorded not less to the nobility of her character than to the grand movement she represented. The brethren had recognized and approved the work, but the society was yet without a name and a place in the church, and she asked that this society, cared for and supported by the women of the Church, be received as a sister organization in the Church.

Her appeal was effective and the work of our society was inaugurated under the auspices of the General Assembly. Today our hearts go out in thankfulness for the work that Mrs. Hanna and her associates, through zeal and grace established, and the prayer of our hearts ascends to the Father on high that we may be inspired, taught and guided by the Holy Spirit to work for the mission of Immanuel and the kingdom, whose inhabitants shall dwell in the glory of God.

"*Our Auxiliaries*"—The courts of God's House, over the portals of which we see inscribed, "The world for Christ," upon whose walls are written, "The gold and the silver are mine." Upon those assembled there for worship rests the responsibility of God's work—soul winning world saving; not our work, not your work, not my work, but Christ's work.

Let us then hold in remembrance and treasure deep in our hearts, the names of those noble women who were associated with Mrs. Hanna in framing our constitution, organizing our societies. and perfecting the system by which we are enabled to reach those who wait for the coming of the Gospel of Christ.

Our Auxiliaries are solemnly pledged to support the work our Women's General Missionary Society undertakes to do. There is need that we be loyal, thereby true to ourselves, true to our profession as followers of Christ. His command to us is "Feed my Sheep."

"*Our Auxiliaries*"—Bright springs of love in the hearts of the women of our Church—the young people; the little ones whom Jesus drew about him with words of love; springs running, flowing out into a great river, spreading over our own fair land and over all the world, aim-

ing to cover the spots of sin and ignorance, transforming into places of beauty and purity; channels through which pass the messengers, the ambassadors of God's kingdom, to answer the voice of our Father as He calls from the darkness of the Soudan, from the shadow of the Pyramids, from India, the land of magnificent temples filled with the worshippers of countless idol gods.

"*Our Auxiliaries*,"—the Thank-offering, a tributary through which flows the grateful love of God's children for His merciful kindness, for the tender touch of His hand that healed the sick one and gave to the heart broken glad songs of praise in the night of sorrow; a tributary bearing offerings of love from our hearts to help in every branch of the work done by our Women's General Missionary Society; a tributary through which God in His wondrous love has directed the unselfish love of our hearts to send the glad tidings of great joy to our brothers and sisters as they stand calling and waiting for the light of His love.

"*Our Auxiliaries*"—the Women's Missionary Magazine, the message-bearer from the fields where the Master's laborers sow for a reaping by and by, and increasing our knowledge of the work and its needs; thereby multiplying our desire to help and inspiring to active, earnest work that the petition "Thy Kingdom Come" may be answered.

Of the 75,000 women members in the Church we have less than two-fifths enrolled as members of missionary societies. Why is this? Let us rise up, we who are at ease, the careless ones, for there is a woe pronounced upon those who are at ease in Zion.

I want to mention the names of the five to whom we owe the birth and success of the work of the women of the United Presbyterian Church. They are Mrs. Hanna, Miss Mildred Bell, Miss M. M. Pressley, Miss Belle Frazier and Mrs. W. H. McMillan. Let us engrave these names on our hearts, teaching them to the younger ones who shall follow us in the work; for to them we owe the birth and success of the work of the women of the United Presbyterian Church. Every item of possible progress as the outgrowth of the movement, the congregational, presbyterial and General Women's Missionary Society, the Women's Board, the Magazine, etc., was discussed by them in Mrs. Hanna's room in Washington, Pa.

A letter by Miss Melinda Pressley savs; "Of this little band of five, three have been rejoicing in the light of the Father's countenance for years. Mrs. W. H. Mc-McMillan and myself are veritable "shut ins," but do rejoice in the success that has blessed the efforts made in great weakness in those early days, and the abundant harvest ready for the laborers, and our prayer is that He would send the needed laborers."

Miss Pressley also writes: "You can imagine the difficulties under which that little group of women labored, whose voices had never been heard in prayer—incoherent, often inaudible, with one petition, "The World for Christ" to which the Hearer did not turn a deaf ear, but fulfilled the promise to the 'two or three.'"

How much was contributed by their prayers will never be known until that day when it is written: "Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard them and a book of remembrance was written before him for them that feared the Lord; and that thought upon his name."

In the years that are gone this little band of five wrote to the women of our churches, calling them to active work for the Master. The voice of the foster-mother, the elder sister, the Martha, echoes still through the years saying to each one of us, "Mary, the Master is calling for Thee."

Church Building in the Home Land.

By the Rev. Mr. Toil.

I BELIEVE no one ever dreamed of the poetry of the home missionary's life till Ralph Connor breathed in the odors of the hills and pines and exhaled them as Black Rock, Sky Pilot and The Prospector. We had all recognized the pathos of it, but had we ever dreamed there was poetry in it, we should have declared it at once to be elegiac. But despite unpleasantnesses, there is much that is happy in the home missionary's life. Just as the flying-fish and dolphins, the palm trees and pyramids, and the soaring Himalayas, compensate in some measure for the privations of the foreign missionary, so the freedom of the plains, the eternal vista of mountains and cataracts, or only the consciousness of being in the hands of God the creator of some new thing, compensates in a measure for the unfulfilled ambitions of the ecclesiastical pioneer.

The writer is charged with the task of describing the steps necessary for the establishment of a United Presbyterian church in a city where there is none. That is easy. Given, a preacher, a box to stand on, and an audience to hear him, and the thing is done. Nay, but it is not done; for as yet we have not the preacher, the audience or the box to stand on.

I—The Man.

It might seem the easiest possible matter to find a suitable man to take up the work in an important home mission field. It is not so easy. Some souls have no poetry in them. There is a multitude of men who would rather have nervous prostration than enter the home mission field. Let it be announced that Dr. Housemover of Moneyapolis is about to resign, and scores of able men begin to dictate letters of self-commendation to their amanuenses. Let it be announced that a good plain man is wanted to open the work in Milledgeville or Lumberton, and not a man feels capable to fill the place. Truly the humility of men is one of their crowning virtues, and yet it would seem to be a far more difficult thing to fill with satisfaction Dr. Housemover's pulpit, and to spend his salary wisely, than to fill the pulpit of Lumberton, where as yet there is no one's reputation to sustain and no one's salary to spend. But what no one has yet done is always a difficult task to perform. Indeed it is impossible until it has once been done. And humble men shrink from attempting the impossible.

But let us suppose that a suitable man has been secured, at once patient, hopeful, tactful, resourceful and wise—a fair preacher, singer and player, with certain social qualities, political foresight, financial management, and withal an amiable wife and a model family. With this small capital and the willingness to hazard all to purchase the treasure-invested field, the home missionary hires three rooms in a flat and prepares for the eventful opening.

II—The Opening.

Ever since the days of the Twelve Missionaries preaching has been the chief business of the Apostles. And indeed so much is demanded of them in this regard that often there is little time remaining for other duties pertaining to the office. Men join preachers in these days instead of Christ or the church. And even the home missionary is expected from the first, though minus library, church and study, to compete with Dr. Glibly of Plutus Avenue in the matters of eloquence of diction and persuasive power. But whether he succeed or not, he must have a place to preach, and so the only available auditorium in town is secured for the opening, and there appears in Saturday's Gazette this modest announcement, "A United Presbyterian church is to be organized soon in Lumberton. The Rev. Alexander Frame has come to inaugurate the work. The first church service will

be held in Odd Fellows Hall, third floor of Commercial Block, on next Sabbath at 10:30 o'clock. All former United Presbyterians and friends of the new enterprise are requested to be present."

It is with a heart strangely leaping twixt hope and fear that the Rev. Alexander Frame ascends the three flights of stairs to the eyrie of the fledgling United Presbyterian church that memorable Sabbath morning. Who will be there? How many? and, Will they be true? are the questions which recur to his mind and contain the pregnant possibilities of the future.

I cannot but contrast the experiences of this lonely home missionary with those of the eloquent brother who is called to occupy Dr. Housemover's pulpit. The one walks with a sure tread down the noiseless aisles and takes his place in a luxuriously upholstered pulpit. When he arises to speak he addresses a congregation an hundred years old. He speaks with the assurance that till the elements melt with fervent heat this noble work shall surely stand. The other walks down the bare aisles of Odd Fellows Hall with a feeling of loneliness which is indescribable. The hall is dingy and inaccessible and there is a subtle something in the very atmosphere which is utterly out of harmony with all that the missionary hopes to be and do. The missionary is moreover vaguely conscious that some of those who might reasonably be expected to support him in the work are wishing heartily that he had never come, and that Dr. Glibly and his entire flock are regarding the attempt with scorn and are ready to fulminate bulls of excommunication against him should his little ewe lamb dare to graze toward the fat pastures of Plutus Avenue. But with a faith larger than all his surroundings he ascends the platform and faces the first United Presbyterian congregation of Lumberton.

The first audience consists of seventeen souls, including children. Fourteen of them are former United Presbyterians and their families. The other three are strangers who just happened in, or came out of curiosity to see what sort of barbarian a United Presbyterian is. Possibly they came to hear the "native music," for a cultured lady of my acquaintance actually expressed surprise that the United Presbyterian church should have modern music and instruments. She had always thought that they chanted all their music after the fashion of the Jewish synagogue. But what matter, they came. And with a crack-voiced organ, the minister's daughter for organist, his wife for leading soprano and his son for usher, the service was opened and concluded. What the preacher said, he could not afterward remember. He had apparently but one tingling nerve and that reminded him constantly of one all-enveloping thought which once Isaiah entertained and left to us in these words: "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness."

III—Disappointments.

The first service over, work must begin in real earnest. A still-hunt is instituted to drive United Presbyterians. And they are found in surprising numbers. The pastor has not stalked long till he is able to answer intelligently what becomes of the multitudes whose record appears annually in the Assembly's column of "removals." They are to be found in every nook and corner of the great North West. It would seem easy therefore to recover them in great numbers with the bare announcement that a United Presbyterian church is soon to be organized. But not so. The sheep which shows a disposition to stray is the hardest of all to turn back. Moreover, most of these "removals" are now associated more or less closely with other denominations which suddenly become very dear to them. It is the case of the indulgent step-mother who soon wins away the affection for an exacting mother. For example, Deacon Changeplenty of the M. E. church was once an

influentlal United Presbyterian but is now the single pillar of the M. E. church. He wishes you well, but can do nothing for you. Elder Harky is in official position in the Tipton Square church and cannot consistently resign. Widow Landlucky cares nothing whatever for the church of her youth and, when she goes to church at all, goes to hear her daughter sing at St. Agnes, Episcopalian. In short after weeks of hopeful, discouraging research, it transpires that, out of the scores of former United Presbyterians in the city, only the widow Langworthy and her two daughters are reclaimed by the church of the covenant. And these, with a handful of others, as yet unaffiliated with other churches, constitute the nucleus of the new church.

I believe few appreciate the loyalty of the little bands of men and women who organize and build our home mission churches of the West. It means in the first place a separation from the multitudes to worship with a little handful who perhaps at the beginning are total strangers to you. It means commonplace preaching, uninviting surroundings, bad music, poor lights, a doubtful enterprise, meagre social life and, more than all, large sacrifices of actual means by those who perhaps have little to spare. It means the toil of committees, the burden of responsibility, the assumption of authority and the pity of the proud. Verily he must love God and adore the church of his youth who enters heartily into the upbuilding of such an enterprise. But it is worth something to worship God after the manner of our fathers. It is worth something to companion with men and women as loyal as himself. And more, he shall have such opportunities for growth in grace as are denied those who live in well-churched and thoroughly cultivated communities. God stretches men to fill large requirements. As James says, "But He giveth more grace." God has often endowed in these same home mission fields the plainest men with kingly qualifications.

IV—Progress.

Time passes. The name United Presbyterian no longer excites curiosity when uttered. The pastor has been heard in a union Thanksgiving service and is to be tolerated. Early prejudice and unkind criticisms have long been forgiven and forgotten. The various departments of the church are now in healthy working order. The organization has been completed, and the pastor formally called and installed. It remains now to provide a permanent home for the flourishing mission. A meeting to discuss the matter is called. The proposition to erect a church staggers the faith of the little band. The pastor, however, is hopeful. He unfolds before them his plan. It is discovered to be feasible. An appeal is made to the ever sympathetic Boards. The presbytery is personally solicited. The citizens respond with surprising alacrity. The people themselves bring all the tithes into the store-house and prove the Lord therewith. And while men wonder at the presumption of this handful of enthusiasts, the plan quickly develops into a reality, and soon the presbytery is convened to dedicate a charming little structure to the worship of God.

There are glad days in human experience, but there are few joys more unalloyed and clarified than that which comes to the weary home missionary's heart as he stands with bowed head in the midst of his devoted followers while the prayer of dedication goes up to God. It is not pride, it is not completed ambition, but a deep, sweet peace which steals over his soul like that which comes with hope realized, faith justified and prayer heard. It is a sort of Pisgah's height, the desert and the wilderness all past, the land of promise full in view. A solitary grave, undesignated, is glory enough now for him who has an approving God and a redeemed people for his monument.

V—Plodding.

The disappointments are not all over nor the work done with dedication of the church. The little church must win its

spurs. The burden is heavy when divided among the few, but it develops broad shoulders and stout hearts. The rich and proud still pass you by and take pews in the grand churches on the Square. But if you are wise you will say with Dr. John Hall, "I'd rather have a *church* of twenty members than a *crowd* of twenty times that number." The meagerness of results will cause a grievous heart-ache while the great church gathers in the many. But the greatest church once had a beginning, and the Master himself had scarcely a fair-sized congregation when His marvelous life was done. But what with working, praying and waiting, the faithful pastor will soon see that the pews of the little mission, established in the courage of conviction and the faith of miracles, has sent forth brave men and women to places of responsibility to many parts of the church and world. College bred men and women have risen to take up the mantle of prophecy and the teacher's scroll. The little mission has more than multiplied itself in firing the hearts of many to become missionaries in person and in purse. It has checked a sad leakage in the church's membership. Multitudes drifting into the great city have found in it an abiding place. And some looking back from glory, behold in it the greenest spot of earth.

Demands on the Home Missionary.

"Are the demands on the time, strength and money of the home missionary greater than on the pastor?"

BY A HOME MISSIONARY.

IN attempting to answer the question, I will state some facts, which will give a glimpse of the condition and work of the home missionary, and speak of the pastor only when his work will give a better understanding of the missionary, and let our readers be the judges.

The primary object of the home missionary, in connection with the evangelization of the community, is to organize a mission which will become a self-supporting congregation. Much of his work, therefore, is similar to the work of the pastor. In many cases the missionary becomes the pastor of the congregation. It is easier for him and the congregation to enlarge their work than the work they did in connection with the mission, just as it is easier for one to earn the second thousand dollars than the first. The experience and momentum acquired by success, and also the prestige in the community, will relieve them of much of their former burden. It is true that a few missions have been an assured success from the date of organization because they were simply "tubs" or catch-basins for members from the old congregations. The loyalty of these members to their Church, and their experience in Christian work, make the work of their missionary comparatively easy. This class of missions is not included in this discussion.

It is also true that in some cases a few members of the church have been organized as a mission, but it proved to be a clique which put limitations on the missionary and shut the door against those who wanted to come in. Again, it is true that the membership of many of the missions is composed largely of those who prior to their conversion had no knowledge of the object and work of the Church. The per cent. of this class ranges from 70 to 90, and in some cases 100. The command is "make disciples" and then "teach them."

We are now facing the greatest problem before our church, viz: our relation

to the unsaved. It is the foundation of the temple of which we have had visions, the root of the tree which is to bloom and bear fruit in the evangelization of the world. This is the work of the pastors and the missionaries, and that the work is done in part by pastors and congregations is not denied by the writer. The difference between the congregations and the missions is in the power of the congregations to assimilate the heterogeneous mass. Recently at the close of a sermon, at the Rescue Mission in our city, the leader of the meeting exhorted with much earnestness and sympathy, but the audience was unmoved. Turning to me with a look of utter helplessness he said, "There are not enough Christian workers here, and these people have the upper hand."

That is the heart and essence of Christian work, the fulcrum on which we must put the lever in order to lift the unsaved world into a better life. It is divine philosophy, "For God, who hath commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When Dr. J. Wilbur Chapman, as an evangelist, would move the cities of Pittsburg and Denver, he required the Christian people to make ready for his coming and help him when he arrived. A Christian traveling man said of a certain mission, "The missionary is all right but he lacks substantial backing." One hundred of our missionaries know the meaning of the latter part of that statement. The difference is not in the character and the ability of the missionaries as contrasted with the pastors, but in the conditions of the fields. What Henry Ward Beecher, as a missionary, did at Lawrenceburg, Ind., sixty years ago, many of our missionaries have done. He made the fire, cleaned, opened and closed the church, and had the supervision of the church property. If he attended every meeting connected with the mission and was the largest contributor to the incidental expenses, he did no more than is done today by many of our missionaries. In some cases, to save the cost of heating and lighting the church, all of the social meetings, including the prayer-meeting, have been held in the missionary's "own hired house."

One who withdrew from a mission thirty years ago gave the following reason: "I saw nothing but discontent in the present and continual drudgery in the future." Another who withdrew from a mission twenty-three years ago said: "I am tired having my name bandied about in the general Committee of Missions." Another who experienced much sorrow and hard labor in home mission work was appointed on an important committee in a certain city and when the committee adjourned for dinner, all except himself went to a first-class hotel, and he went to a cheap restaurant. These three men are known as most excellent preachers and pastors, and their praise is in all the churches. A home missionary was told by a pastor in a recent Assembly, "Your hat makes you look like an old farmer." He had no money to buy a new one.

Comparatively few home missionaries attended the World's Fair in Chicago in 1893, and about the same per cent. attended the Fair in St. Louis in 1904. The majority of these men and their families know nothing of Winona and Chautauqua and the literary clubs and concerts in their respective communities. It is a sad fact that some of the missionaries have supplemented their salaries $100 each year for the privilege of being a missionary. Furthermore, if it had not been for the generosity of relatives and friends, some of the oldest and most successful missionaries would have been compelled to withdraw from the work long ago.

Once more: We are expected to make a record in numbers and giving. "So few, or no additions to the Church, and so little to the Boards," is a song as familiar to the missionary as the 23rd Psalm. A missionary who stood like a

spurs. The burden is heavy when divided among the few, but it develops broad shoulders and stout hearts. The rich and proud still pass you by and take pews in the grand churches on the Square. But if you are wise you will say with Dr. John Hall, "I'd rather have a *church* of twenty members than a *crowd* of twenty times that number." The meagerness of results will cause a grievous heart-ache while the great church gathers in the many. But the greatest church once had a beginning, and the Master himself had scarcely a fair-sized congregation when His marvelous life was done. But what with working, praying and waiting, the faithful pastor will soon see that the pews of the little mission, established in the courage of conviction and the faith of miracles, has sent forth brave men and women to places of responsibility to many parts of the church and world. College bred men and women have risen to take up the mantle of prophecy and the teacher's scroll. The little mission has more than multiplied itself in firing the hearts of many to become missionaries in person and in purse. It has checked a sad leakage in the church's membership. Multitudes drifting into the great city have found in it an abiding place. And some looking back from glory, behold in it the greenest spot of earth.

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light house in a storm in the early 80's wrote me in 1883, "The hardest and most unreasonable thing I am expected to do is to make a record." A pastor said of a certain missionary: "Had he given the tithe of his salary to the Boards, the amount would have been as much again as is reported by the mission." This in spite of the fact that the missionary gave $124 that year for the privilege of working in the mission. The unreasonableness of such talk is clear.

The whole history of missions in the "disciple" stage is, they have not been able to give in large measure. Neither should it be expected of them. Again, it requires time for a mission to reach an established basis and help itself and others. This is also history.

A few deductions: First, the refusal of many efficient men to engage in the work on account of the conditions. Second, a steady drift of the missionaries into the pastorate. Third, the pressure on the missionary has reached the limit. Fourth, the work to date has been successful. Fifth, "the harvest truly is great, but the laborers are few."

"Yes, Yes, We Must Go Back."

By SUSAN HUBBARD MARTIN.

THE missionary's little wife walked up the softly carpeted aisle in a tremor of delight. She had come from the land of sage brush and alkali; from the region circled by its snow crowned mountains with their purpling shadows and their shafts of sunlight. And now for a short while she had come back to the old life. She could have told of many things as she sat there in the velvet cushioned pew. Hard days when her faith waxed faint and her heart grew heavy. Glorious days too, please God, when she would not have changed places with the veriest princess that ever walked the earth. Anxious days when the larder ran short and the money was out, and wonderful days when both would be miraculously replenished, like the widow's cruse of oil.

Yes, she had labored hard and she had earned this little rest. She settled herself in her seat with a sigh of happiness. Back of the pulpit, letters of gold faced her, written on a white ground; letters which read, "Saved to Serve." Some one had put them there for the session, and as she read them, she was glad it had been given her to be a poor missionary's wife, out West.

There was a look upon her face as she sat there that was good to see. Her clothes were shabby, and one little ungloved hand, that rested quietly in her lap, was rough and toil-hardened, and there was a pitiful droop to the slender shoulders, but her face—how sweet, how sweet!

It was a great Missionary Conference, and the missionary and his little wife, for the first time in years, had come up to attend it.

How long had it been since she had left the old easy life? Six—seven years.

Her sweet, worn face glowed as she caught sight of a certain familiar, well-remembered face not far away. "That is Mr. Randall, our best friend in dear old Pomfret, Wilson," she whispered excitedly; "doesn't it seem good to be here?"

She listened with such infinite content to the cultured voices in their discussion. All the leaders in the mission movement were here. The grand organ, the stained windows, the mellow light, the soft carpets, all appealed to her innate appreciation of the beautiful.

She loved pretty things, she loved fine music, she loved culture, refinement, intelligence. Why should she be always

deprived of them?

For one little minute, a wave of longing surged up in her breast; then she conquered it, and sank back quietly into the pew, the missionary's wife once more.

The day wore on. At noon the old friend caught sight of them. He made his way through the crowds with his quick, bright smile. "Why," he cried happily, "is it possible—my old pastor and his wife?"

He shook hands affectionately, warmly, then he sat down beside them and told them of the old life, the old friends, the old church. "And you, how is it with you?" he asked in a moment's lull. "Have you ever regretted going into the West, never wanted to return to us?"

The missionary looked at his wife. "It has been hard," she said simply, "and we've given of our best; but sorry? Ah, no. We can leave the result with God. Can we not, Esther?"

The missionary's little wife nodded.

The old friend looked at their shabby clothes, but he did not see them. All he saw were the sweet, worn faces before him, stamped with the seal of a great purpose, and of greater self-renunciation.

"Your old place," he went on a little huskily, "is vacant. It is yours if you will take it."

She clasped her hands together to stifle her longing, and looked at the missionary. He was looking at her.

"Shall we, Esther?" he said, with a strange look.

Something in the kind voice smote her with remorseful tenderness. She thought of the little house standing on the wind-swept plains. She thought of the dust and the alkali and the sage brush; the wide stretches of country without a house, the desolation and the loneliness, and of the weary, patient, plodding lives of the few who waited with such eagerness for their return. Leave them in their need? Could they? Dare they? Suddenly there seemed to whisper in her heart these words: "As sheep having no shepherd." She looked up at the letters of gold that flashed a new meaning into her soul. "Saved to Serve." Did that mean pretty parsonages, hosts of friends, soft raiment? "Ah," she cried in her soul's temple, "it never meant that. It is the missionary's true motto, the banner under which he must march in winter's cold and summer's heat, through heart-aches, sacrifices, deprivations, until he passes upward through the gates of the Eternal City to claim his crown."

She turned to the old friend, laying her little toil-worn hand in his.

"We thank you," she said gently. "You are very kind and we are not ungrateful, but the old life is not for us. We must go back, Wilson and I, to those who wait."

Her voice broke. She turned to the missionary. His face shone, but his eyes were full of tears. He drew the little figure toward him with a caressing gesture, that the other, standing by, understood and reverenced.

" To those who wait," he repeated huskily; "yes, yes, we must go back;" then he added solemnly, "I knew you could not disappoint them, Esther, or me."—*Missionary Tidings.*

The Women's General Missionary Society and Home Missions.

By Mrs. H. C. Campbell, Home Mission Secretary.

THE plan of organization of the Board of Directors of the Women's General Missionary Society provides a secretary for every department of work assigned to the women of the church by the General Assembly.

The duties of the Home Mission Secretary are as varied as the lines of work belonging to this department, viz: correspondence relating to the appointment and support of women as home missionaries; correspondence relating to the work for the Warm Spring Indians, Oregon, the Musquakie Indians, Tama, Iowa, the Italians in Pittsburg, Pa., and the mutes in Portland, Oregon.

The General Assembly in May. 1889, at the request of the Board of Home Missions, approved the idea of employing women as home missionaries provided that the "Women's Board" be responsible for their support. In June, 1889, a conference was held between committees from Board of Home Missions and "Women's Board" aud the following regulations adopted:

1. The congregation desiring to have a woman placed as home missionary within their bounds must first apply to its own Presbytery.

2. The Presbytery must make its application for such a worker to the Board of Home Missions.

3. The Board of Home Missions, when it approves the appointment of such a worker, will send its recommendation to your Board.

4. When your Board receives said recommendation, if the state of treasury will allow, the session which is to have the oversight of the missionary will at once be notified of our favorable action, and asked if it can present the name of a suitable woman for the work.

This is done on the assumption that everything else being equal, a woman known to the session and acquainted with the locality will be able to render more acceptable service than a stranger.

5. As soon as the woman is chosen, she will be notified at once of her appointment by the Secretary of Home Mission work and informed that her traveling expenses will be paid from her home to her field of labor as soon as she presents her statement thereof.

Her salary will date from the time of her arrival in the place where she is to be engaged, and will be paid in advance.

6. Workers are expected to send monthly reports approved by the session to your Board, and annual reports to the meeting of the Women's General Missionary Society.

Workers are only to be sent into fields having no pastor, or fields where there seems to be a good outlook for a new mission church, or fields where there are *peculiar conditions existing*, which, in the judgment of both boards, would allow an exception to the above rules.

During the present year eleven women have been and are representing the women of the church in the following named places, viz: Seattle, Wash.; Spokane, Wash.; Bellingham, Wash.; Los Angeles, California; Bloomington, Ind.; Dayton, Ohio; Toledo, Ohio; Altoona, Pa.; Portland, Oregon; Gladden, Pa.; and Johnstown, Pa. Several other places are asking for workers, but final action has not yet been taken.

Of course workers are only sent to fields where they can have the constant supervision of a session, which also assists as much as possible in providing the building in which Sabbath-school, preaching and other services are held and securing teachers and funds.

The Master has so blessed the labors of these workers that four new congrega-

tions have been added to the church since April, 1904—2nd Cincinnati, Ohio; 2nd Dayton, Ohio; Toledo, Ohio, and Bellingham, Washington. We may have two more to report to our Albany Conventiou.

Let us labor and pray to "strengthen the stakes and lengthen the cords" of our Zion in the home land; then will we be better able to send and support workers in foreign fields.

Our Oregon Indian work is cared for by two ordained ministers—one male medical missionary and one field matron.

Our Iowa Indian work is cared for by two women missionaries. A new mission house is in process of erection, which when completed will enable our workers to more fully develop many plans for reaching and teaching these needy friends of ours.

Over one thousand dollars per month is needed for the support of all the foregoing. We make no unusual plea for your contributions. Our missionary women—and no others read our Magazine—have always provided the necessary funds for this department and we know they will continue to do so.

Another duty of the Home Mission Secretary is to conduct the correspondence relating to the department of Ministerial Relief.

The name of this department tells its object. We aim to cause a little sunshine to enter into the homes of our enfeebled ministers, and help to care for the widows and families of those whom the Father has bereft of their earthly protector.

This is often done by sending a check to the lonely widow; a large box filled with the very articles needed for the children; a good suit of new clothes for the aged preacher; hospital treatment for the broken-down missionary; a nice carpet for the room of the invalid; a soft, warm shawl for the neuralgic sufferer; a large fine robe for the comfort of the Home missionary as he rides the weary miles over the Western prairies; and in many other ways too numerous to mention.

Of course no public mention is ever made of the names of our friends thus cared for. It is a family affair.

When possible we get a list of the most pressing needs and send what will suit best. All we do in this department is intended to supplement the aid given by the Board of Ministerial Relief.

The Secretary will take it as a favor if those who know of aged ministers or widows and orphans, entitled to this loving ministry, will kindly send the name and address of all such to her, so that their sisters, the women of the church, may help bear "one another's burdens."

Pittsburg, March 29, 1905.

The Advantages of a Parsonage.

By Mrs. Howard Jamieson, Canon City, Col.

HAVING been asked to leave a self-supporting congregation with a good parsonage to take up home mission work in the Far West, we found it much easier to heed the call by reason of the fact that in the new field there was a very pretty and convenient little parsonage, which had been built by the Women's Board. Had it not been for the generosity and energy of this Board, there would have been no such comfort and convenience for the pastor and his family.

The advantage of having a suitable parsonage, situated near the church, is certainly apparent to the most casual observer. It relieves the already busy family of the burden of house-hunting, perhaps frequent moving, living in undesirable locations, and many other inconveniences.

It is true the home missionary is expected to make payments on the parsonage, and in some instances these payments

may exceed the amount for which he could rent a home that would answer his purpose; yet he has the satisfaction of knowing that he is helping to pay for a house which is to become the permanent property of the congregation he is serving.

The missionary making the first payments does not hope to see the day when he will not have to make them, but he can look forward to the time when it will be easier for the congregation to become self-supporting, because the pastor will have the parsonage free of rental.

There are many mission congregations which cannot hope to have parsonages except through the generosity and timely help of the Women's Board. May this good work be continued. It will mean much to the congregations in years to come.

Symposium

On the Encouragements of Home Missions.

IT IS not possible to meet and know all of our Home missionaries, especially those supported by the contributions of women's missionary societies; and we consider it a privilege and take great pleasure in this way of introducing many of those whose names are familiar and whose labors have been known to the church. They very fittingly will say a few words concerning the encouragements of the Home mission field.—EDS.

Italian Mission, Pittsburg, Pa.

The first pleasure which I will mention is Miss Trapini's happiness in being able to carry to her fellow-countrymen gentle sympathy and advice.

In this strange land the hearts of the people are strongly knit together, and as a missionary she delighted to go among them as among her brothers aud sisters. She felt too, a thankful joy in being able to carry to them the knowledge of the Saviour's redeeming love. She rejoiced and was encouraged as she saw men and women coming out of the darkness of sin into the light of the Gospel.

Miss Trapini has strong faith in the promises of God, and she is encouraged by believing that although the "harvest is great and the laborers are few," the Lord of the harvest will gather in his grain. The general success of the work here is an encouragement to her, as it is to all of us.

The Lord has blessed us, may He add yet other blessings.

JENNIE BRYAN.

FRIENDS:—"Faces Illuminated" might be the story of our mission people, for we have seen countenances stamped with the marks of sin made beautiful as the Holy Spirit has wrought changes in their hearts. Homes which a year ago were schools of vice are to-day, through the power of the Gospel, schools of purity and faith.

A short time ago I visited one of these homes and as I drew near I heard singing. Stopping to listen my ear caught the words of a familiar psalm. When I entered the room I saw a beautiful sight. In one part of the room children were gathered singing psalms; in another the father was reading the Bible to the mother, who held a sick babe in her arms. How could the pastor's heart but rejoice at this evidence of religion in the home!

The women of our mission are very enthusiastic and are actually visiting friends and neighbors, carrying the Bible with them and telling the story of His dying love.

"The poor have the Gospel preached to them." May God continue to own and bless his work.

J. B. FORTUNATO.

Warm Springs, Oregon.

As a rule the Indian is not afraid of getting wet, especially have we found this true of some of our Christians.

On one occasion Mr. Gordon had made an appointment with two of the elders for a certain Wednesday in which to make some pastoral calls with him. On Tuesday morning we had a steady downpour of rain and were not a little surprised to see one of the men ride up to the door. He had made a mistake in the day, but when we expressed our regret he said: "That all right—rain no hurt me—all same as duck, ran off, I come tomorrow." And away he went with a happy smile. The other man travelled all that day (through the rain) a distance of twenty miles in order to be on time the following morning.

Two other men started one day to talk with an unsaved friend. They were overtaken in one of the severest storms we have ever experienced. One of the men was inclined to turn back, but the other said: "No we must never turn back When God sends us to do a work for him we must go right on. He will take care of us."

Would not such fidelity put to shame some of our white brothers?

MRS. H. C. GORDON.

Toledo, Ohio.

The command of Christ, "Go ye into all the world," and the accompanying promise, "Lo I am with you always," are as great an encouragement to the HOME as the FOREIGN missionary. As we go forth on our errands of mercy day by day what greater blessing could we ask than to know that our blessed Master is ever by our side, and that we have the glorious privilege of helping in this work! What greater encouragement could we ask? There is no joy on earth compared to this one—"Bringing souls to the Master."

The happiest day of my life was the Sabbath we observed the Lord's Supper for the first time in our mission in Toledo. There were several heads of families with their children who sat down for the first time at the Lord's table. If one soul is of more value than the whole world does it seem too much for us to leave all and try to save that soul?

MARGARET J. HUSTON.

Seattle, Washington.

When asked, "What are the encouragements in your Home Mission work?" I find myself wondering how, in so few words, it will be possible to even begin to tell of the bright outlook for the future from the encouragements of to-day in this great western country. The work is coming to the front very rapidly and the workers and funds to carry on this glorious mission are all too few.

Our missions are growing both in numbers and interest. One mission only three months old has now an enrollment of nearly seventy, and new scholars are being added every day.

Down in the heart of the city we reach the people in the tenement and apartment houses, who in nearly all instances have before coming west sent their children to Sabbath-school and themselves attended church, but after coming here seem to lose all interest. First we go for the children and bring them to Sabbath-school, and as they become interested we begin to see the result in the home.

In looking for new scholars I found a dear little girl, whose mother had been very much interested in church work, but since coming West, about five years ago, had never been to church. The child has not missed a day in Sabbath-school since she started eighteen months ago. Two weeks ago her mother carried her and stayed with her because she was too ill to come alone. Then too the parents frequently attend the church service.

This is only one of the many instances making the work full of encouragement. We pray the Father that He may send more laborers into this great harvest field.

M. JEANETTE WADE.

Portland, Oregon.

You have asked me to give some encouragements and pleasures in my special work as a missionary to the deaf mutes.

It is now three years since the work was begun and in that time the morning service has been interpreted every day with but one exception to an audience of 12 to 40, but my work is not only the Sabbath services, for I visit them in their homes and share with them in all their joys and sorrows. I interpret at the marriage altar, and when their dead are laid away to rest; and in one instance, I regret to say, it was necessary to act as interpreter in a divorce case

There are about 60 mutes living in Portland and they are scattered all over the city isolated in families one here and another there, so that it takes a great deal of time and car fare to visit them, yet I feel it labor and money well spent when I know my visits mean so much to them. I feel greatly honored to be used of God in giving his message each Sabbath to a people who otherwise would be cut off entirely from church privileges.

The encouragements that give me strength to continue this work are as numerous as the pleasures in the performance of it. Fourteen have already made a public profession of Christ, three receiving baptism; others are earnestly being led by the Spirit, through the word, to think seriously about their souls welfare.

The mutes all over the state—and we might say of the Northwest—know of our service and count Grand Avenue as their church home, and when possible come to the church; we frequently see strange faces in the audience and by inquiry we learn that they came just to be at the service, At least two hundred mutes have worshipped with us during these three years.

Thus we are sowing the seed of the Kingdom. The one who receives it may pass out and on to some other place, but the seed will abide and bring forth fruit; for the Great Sower has said, "My word shall not return unto me void." The work is the Master's and in His name we go forward careful only that we do it well and leave results with him. Our hopes have not yet all been realized, yet we are encouraged to expect a greater ingathering, and my prayer is that the Lord will use me more and more in this good work; and as I work that I may have the help of His spirit so that the work will reflect honor upon His great name.

MRS. J. H. GIBSON.

Spokane, Washington.

Last July when the opportunity for service in Home mission work came to me I felt somewhat like Moses when he said, "Who am I that I should go? Behold they will not believe me nor hearken unto my voice. O, my Lord, I am not eloquent, neither heretofore nor since Thou hast spoken to Thy servant; but I am slow of speech and of a slow tongue." Yet I accepted, trusting God for wisdom and strength to do what I believed He called me to do.

Realizing my own weakness and incompetency, I began the work with fear and trembling, but I was much encouraged by the prayers and co-operation of those interested in the work here, and I feel that our united efforts will result in the extension of the Master's Kingdom in our midst. May it be even so!

A few facts regarding our work here will give you an idea of our cause for encouragement. We opened our school with an enrollment of eleven scholars. This has been steadily increasing until now we have 129 enrolled. The average attendance this year so far is 93. We have a library which has been so well patronized that we are again in need of new books. One of our classes held an entertainment for the benefit of the library fund, so very soon we shall get these. We have a Cradle Roll of 28 members and a Home Department of 35 members. I was much encouraged by the interest shown in the Home Department. One of our members said it was just what

she needed.

I am thankful to God, who has put into the hearts of so many a desire to study His word and to learn more about Him. I know that such earnest searching after the truth will bring a blessing and incite to a more consecrated service. Not only that but this Home study honors God right in the home and children are led to reverence the word by observing the interest evinced in it by their parents.

Then, too, I am greatly encouraged by the kind words of appreciation from those who are followers of our blessed Master. To unite in prayer and study of God's Word with these fills me with joy and a desire to do better and nobler service for Him.

I cannot say that in my personal work I have been successful, for no visible results have followed; but my heart has been gladdened by the evident interest manifested by some to whom I have spoken, and I feel that God will bless the earnest efforts put forth under the guidance of His Spirit. We need only do our duty, leaving results with Him, for He is able to open the heart to receive His word, and to transform the life that it may bring forth fruit to the honor and glory of His name.

We have the assurance that if we are steadfast, unmovable, always abounding in the work of the Lord, our labor shall not be in vain, and ever are we comforted by the thought, "Lo, I am with you alway even unto the end of the world."

E. S. McGREGOR.

Dayton, Ohio

The greatest pleasure is the thought that this work enables me to more fully carry out the Master's command, "Go ye therefore and teach all nations," and linked with this the encouraging promise, "Lo, I am with you alway."

The joy of working for, and with the children has always been a delight to me, and now I understand why the Master likened the kingdom of God to one of these. When we win the love and help of the children the parents will soon become interested.

As the work develops we get very near the hearts of the people, and are able to help them because of this ministry our own souls are blessed. I have been greatly encouraged by seeing the careless and indifferent seeking light. Some who a year ago were of the world are now serving Christ. The work among the new people in the neighborhood of our missions is very fruitful. People appreciate attention and like to be invited to services. Indeed many complain that the neighbors have not invited them.

Wherever I go I find friends and these friendships are a continual pleasure. I rejoice that they are God's friends also, for, like Andrew and Philip, they are bringing others to Jesus.

MARGARET J. STEWART.

Bellingham, Washington.

In any work in which one can be engaged there are the dark and bright sides, and what a pleasure it is to meditate on the bright side. In the work of a city missionary there are so many pleasures that a book would not contain them. I will mention two of the greatest.

1. *The Work is for Christ.*. One always desires to work for a good and kind employer. What one could be better than the Savior of sinners? He is always with and ready to help his workers, no matter what the hardships may be. "Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee, yea I will uphold thee with the right hand of my righteousness."

2. *The influence is for eternity.* Although this is a pleasure, yet it is a very serious thought. What a joy to think that through one's life and influence some soul or souls have been saved for eternity. What a truth in the words of Sarah K. Bolton:

"He built a house, time laid it in the dust;
He wrote a book, it's title now forgot;
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, marble or bust,
He took a child from out a wretched cot

Who on the State dishonor might have brought,
And reared him to a Christian's hope and trust,
The boy, to manhood grown, became a light
To many souls, preached for human need
The wondrous love of the Omnipotent,
The work has multiplied like stars at night
Where darkness deepens; every noble deed
Lasts longer than a granite monument,"

ETHEL B. COX.

Altoona, Pa.

From this mountain city, 1168 feet above sea level, on the crest of the Alleghenies, we greet you.

Altoona is situated in a country rich with scenic beauty and a naturally salubrious climate. The Horse Shoe Curve, Wopsonnock, Cresson and the scenic Bell's Gap Road are all noted bits of natural scenery within easy reach of her citizens.

Altoona itself, a city of 52,000 inhabitants, is a railroad town in every sense of the word. Here are the largest railroad shops in the world, employing over 11,000 men with a pay roll of one half million a month. "Encouragements of Home mission work here?"

FIRST—LOCATION.

The sixth ward in which we are located contains only M. E., Baptist and Reformed churches. Nearest Presbyterian at 13th st., while our mission is at 24th st.

SECOND—INTEREST MANIFESTED.

Attendance at Bible School from 58 to 68; contributions such that since September we have been able to pay for our supplies, viz: hall rent $10 per month for Sabbath services; $5 per meeting for all extras and for preaching services once a month, which cost for traveling expenses of minister $7 to 12. We have not only met all these expenses, but have a surplus in treasury.

Our Wednesday evening prayer meeting is well attended, contributions from its beginning in November over $23. Mother's Meeting, semi-monthly, attendance 9 to 15. Preaching service, attendance 70.

THIRD—HISTORY OF FIRST CHURCH.

Began 13 years ago with a Bible School of 11 pupils, 3 teachers and $21 collections. Feb. 12 attendance in the same school was 169 and offering $22.68. They have a good church building, seating capacity 750 and a membership of 256—a people willing to work for their church and interested in the mission as well.

What *they* have done the Second—in embryo—can do and more, because ot the larger nucleus to start with and the inspiration and enthusiasm of the First church to back it. They are carrying a debt themselves, which is receiving heroic treatment, and while they are not able to give us much help financially, yet they have a mind to the work, some of them walking two miles and over through the entire winter season to teach in the Bible School. The money will soon be forth coming for the lot and with some help from the church at large in less than a year we hope to introduce you to Second Altoona.

L. ELNORA MCMUNN.

2023 Fourth Ave.

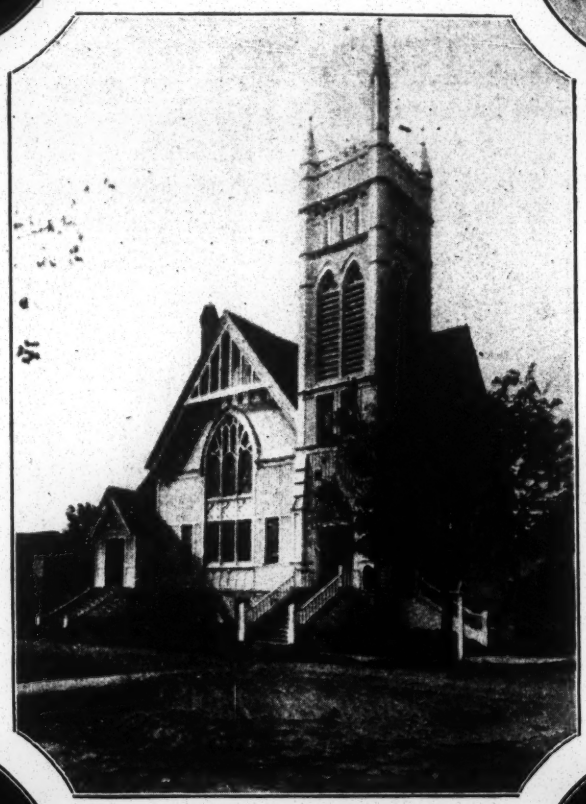
Tama, Iowa.

DEAR READERS:—It is a source of pleasure to watch the increasing interest in us and our affairs, and to realize that we have gained some warm friends among this people. We are pleased and encouraged whenever we can be assured of progress, and this we can see along both secular and spiritual lines. We share the joy our boys seem to feel in mastering a knowledge of the music, and acquiring skill in handling the instruments—"learning to read the little black spots" one of them calls it, and especially do we rejoice in the perseverance and pluck displayed by some of them. Some are making commendable progress in reading, also, and better than that we can see a growth in politeness, and along moral lines. There is much less gambling and dissipation among the boys who come here than there was last year, after "pay-day."

In spiritual lines we can take courage. For nearly two weeks past there has not been a day that some one has not listen-

MRS. A. N. PORTER,
President of W. G. M S. Convention.

MRS. MARY CLOKEY PORTER,
Thank-offering Secretary.



FIRST U. P. CHURCH,
ALBANY, OREGON.
Place of holding W. G. M. S. Convention. June 5–8, 1905.

MISS ELIZABETH IRVINE,
First Vice President,
Albany, Oregon.

MRS. MARY E. SIMPSON,
Second Vice President,
Bellefontaine, Ohio.

ed with interest to the "Word of Life," and we are hopeful that in a few hearts at least the seed is being sown.

ELIZABETH CAMPBELL.

Results of Home Mission Work.

The one agency through which the extension of our Church is almost wholly accomplished is the organized work of home missions. In this way two-thirds of the congregations in this country have been established and built up. The number of congregations in America is 947. Of these, 612 are the product of home missions, having been planted or fostered by the Board of Home Missions. In later years very few congregations have been started in any other way. It is worthy of note also, that among the congregations thus established and developed are many of the largest and strongest in the denomination. Among such are the 5th, 7th, 8th and 11th Allegheny, College Springs, Ia., Bellevue, Pa., Beaver Falls, Pa., 1st 2d, 3d, 5th, 6th and 8th Chicago, 1st and 2nd Columbus, O., 1st and 2d Denver, Col., 1st Omaha, Neb., 1st and 2d Pawnee City, Neb., 1st and 2d San Francisco, Sterling, Kan., Hamilton Ave., and Shady Side, Pittsburg, Pa., and 1st Wilkinsburg, Pa,. and 3d Washington, Pa.

With two or three exceptions all the congregations west of the Mississippi river are the result of home missions, and it is safe to say that without the aid and fostering care of the Board of Missions few of these would have been established. The extension and development of our home missions almost entirely determines the limit of our denominational expansion and growth.

ALEXANDER GILCHRIST, Sec'y.

Study For the Month.

JUNE—HOME MISSIONS.

1. The boundaries of our home mission field and the number of mission stations in each state; where they are and who the missionaries are.
2. Some of the congregations which are now prominent factors in our church life, once dependent upon home mission support.
3. Name the city missionaries supported wholly by the Woman's Board; where they are and the results of their labors.
4. The stations which have, and those which do not have, parsonages. The advantage of the one, and the disadvantage of the other.
5. Are the demands made upon the home missionary's time and upon his physical strength and salary; more imperative than upon the pastor of an old and well organized congregation.
6. Name The Home Mission Secretary of the Women's Board. State her special duties and the relation which this Board bears to the Board of Home Missions of the General Assembly.
7. The steps to be taken to establish a church in a city, where there is no United Presbyterian Church, and where the responsibilities of the Home missionary are greater than an ordinary pastor: (a) To the community; (b) To the boards of the church; (c) To the church at large.
8. Formulate some reasons why the Board of Ministerial Relief should commend itself to the sympathy and support of our women's missionary societies.

HELPS.

The Report of Secretary of Home Mission, Dr. Alexander Gilchrist, in the "Minutes of General Assembly. As the Minutes for 1905 will not be published in time for this month, by addressing Dr. Gilchrist, 522 Graham St., Pittsburg, Pa., enclosing a stamp, any one can secure a copy of the pamphlet report to be distributed at the General Assembly.

The Report of our Home Mission Secretary in the Minutes of W. G. M. S., printed in July Magazine, will give information of Home missions supported by the W. G. M. S. The latest list of missionaries will be found on cover of the Magazine.

THE LEAFLET, "Historical Sketch of Parsonage Department," will give a list of parsonages built by the W. G. M. S. from 1888 up to 1903, price 3 cts. A com-

parison of this list with the list of churches receiving help, given by Dr. Gilchrist, will give a comparatively correct list of those Home mission churches having parsonages. This leaflet also explains the arrangement between the Board of Church Extension and the Parsonage Department.

The leaflet, "Historical Sketch of Home Missions and Ministerial Relief Department," price 3 cents, is valuable for No. 6 of the program.

HOME MISSION LEAFLETS.

Relation of Home Missions to the World's Evangelization	2
Our Country's Need of the Gospel	2
Keep Hold of the Promises	1
Her Son	3
Mormonism	2
A Story of Utah	1
A Utah Sketch	1
Cindy's Chance	2
First and Last (Mountain Whites)	1

For these leaflets send to Miss Elizabeth Caughey, Otto, Pa.

Some Home Mission Books.

"UNDER OUR FLAG."

The aim of the Home Mission Study Course (Interdenominational) is to supply text books for the use of Home missionary societies. The first, "Under Our Flag," by Alice M. Guerney, was published something over a year ago and has met with gratifying success. The subjects treated are, "The Southern Negro," "The Southern Mountaineer," Alaska, Hawaii, The American Indians, Spanish Speaking Americans and The Mormons. Although necessarily brief there is a comprehensive setting forth of conditions and needs of our own land demanding home missionary effort. Published by Fleming H. Revell Co., 158 Fifth Ave., New York; cloth, 50 cts; paper, 30 cts.

"THE BURDEN OF THE CITY."

The second book of the series, by Isabelle Horton, Superintendent of sociai and educational work in Halstead St., Institutional church, Chicago, is fresh from the press. The titles of the chapters are: The Burden of the City Settlement Work, The Modern Church and its Methods, Deaconesses in City Missions, Children's Work, and Co-operation. This book, even more than the first, supplies a great need, in view of the immense number of immigrants from foreign lands, which promises this year to exceed any previousone, to be added to our own country. To quote:

"Great cities are growing greater by leaps and bounds, and they harbor that which must give occasion for grave concern. Souls do not come into the kingdom at the ringing of the church bell. Poverty does not decrease by alms giving; and from the black haunts of suffering and woe there come mutinous voices as threatening as the rumblings from the heart of a thunder cloud. They threaten the safety of the rich; they set at defiance the authority of the church; they bode danger to our very civilization and our national existence. The Church must arise and put on her strength and, counting not the cost, gird herself for a conflict that will call forth all her resources."

This book is valuable for the dweller in the city: it states the needs and some methods that have proven, to some extent, successful; and to the dweller in the country or village it tells of the great work to be done in the cities, and how they may co-operate and help. If every woman of the United Presbyterian church would carefully and prayerfully read this book the result would be a wonderful revival. Published by Fleming H. Revell Co. Price, cloth, 50 cents; paper, 30 cts.

"HEROES OF THE CROSS IN AMERICA."

The above, by Don O. Sheldon, is issued by the Young People's Missionary Movement. (The preceding five are on Foreign Missions.) It was used in the Home Mission Study Class at Winona, and at other summer conferences for young people. last summer. It is chiefly biographical, each character of different denomination, representing a great section and special but typical work. The lives treated are Daniel Brainard, John Mason Peck, Marcus Whitman, John L. Dyer and Joseph Ward. The seventh chapter, "America's Greatest Need," relates to the conditions of this country to-

day, needing the same heroism and Christian devotion as exemplified in the lives of these heroes. It can be secured from Presbyterian Home Mission, 156 Fifth Ave., New York; cloth, 50 cents; paper, 35 cts; postage, 7 cents.

The work among the Mormons is not on the program, but as it was recommended to the General Assembly of last year, and as contributions have been made in that behalf, some societies may wish to include the Mormons in their program. The book, "By Order of the Prophet," although written as an entertaining story, is full of information of this dangerous sect. When their missionaries are working in every city, and even in villages, it would be a home mission work to circulate this book, especially among young people. Published by Revell Co., price, $1.50.

Editorial.

Up, up, my soul! the long spent time redeeming;
Sow thou the seed of better deed and thought;
Light other lamps while yet thy light is beaming.
The time,
The time is short.

The present life is the seed-plant of the future state, and the harvest which we reap in eternity is the same in character and quality as that which now we sow. Every thought we think, every word we speak, every action we perform, every opportunity of service neglected or improved, is a seed sown by us, the fruit of which shall multiply either untold miseries or myriads of blessings into the eternity into which we go.—*Wm. M. Taylor.*

There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth.

His name shall endure forever, His name shall be continued as long as the sun; and men shall be blessed in Him—all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be His glorious name forever and let the whole earth be filled with His glory—AMEN AND AMEN.

—*From seventy-second Psalm.*

The cause of missions represents the most vital interests of the church of Christ in the world.

It is the duty of every woman who would develop the best that is in her to keep herself informed of the great missionary movements of the day for the evangelization of our own land. This is the point of vantage of the missionary magazine.—*Home Mission Monthly.*

Home missions means the strong helping the weak; those who have, sharing with those who have not. The vast Home missionary enterprise of the century has paid its cost a hundred times over in its reflex on the churches and individuals who gave their hearts to it. It has been a shining, a constant, a sublime object lesson to the whole country. The very meaning and intent of the Gospel has been illuminated by it.—*Dr. Gilbert.*

It is home missionary work that prevents the pioneer from sinking perilously near the level of the savage race. Without it the life of this country would have been a life of hard and barren materialism. Because of it we believe that through the national character runs the adherence to a lofty ideal on which the safety of the nation will ultimately depend.—*President Roosevelt.*

A splendid contribution of desirable and important mission information from Egypt came too late by misunderstanding for our April number. We regret the loss of its early publication, but it will appear in next number—June Magazine, and though the stndy of Egypt has been taken up in societies we advise the careful preservation of these numbers for future use.

Our Annual Convention.

The program for the Twenty-Second Annual Meeting of the Women's General Missionary Society reminds us that the time of holding this meeting is near at hand. The northwest has been chosen as the place. Great interest centers about the mission churches of that promising part of our land. During the years of planting our church in the west and northwest women's missionary societies have been organized throughout the church and a large share of their contributions to missions, as also that of our Sabbath-schools, havebeen given to establish the many flourishing churches in this new field.

The co-operation of women's missionary societies throughout the church, from East to West, with the parent boards of our church in establishing mission churches, is a guarantee to the work at home and abroad, of the large sympathy and ability of the women's missionary societies toward aggressive missionary work.

The program submitted by the president of the convention and executive committee is evidence of spiritual as well as executive thought for this meeting. If those who attend, and those who are chosen to direct the thoughts of the convention give timc and prayer to the duty imposed upon them, both as delegates and leaders, a blessing will surely follow this important occasion.

The extent of the work assumed each year by the Women's General Missionary Society is second to no other in importance in our church except that done by the General Assembly. The work submitted to the women's missionary societies is approved by the parent boards, and there need never be any misunderstanding of our obligations and territory for mission work.

The church boards have seen advisable to fix a minimum sum for every church member, which we have learned to call the "quota." Every loyal woman to the church endeavors to meet that obligation along with, if not prior to, her gift to the women's work, which yet remains as two distinct funds. No money paid into either fund can be used to liquidate the obligations to both.

The church boards do not include in their budget for the ensuing year what has already been assigned to women missionary societies. Ample information for free distribution can be obtained on all points of our work by inquiring of the Literature Secretary.

The Women's Missionary Society is essentially a delegated body. If any woman fails to carry from these meetings what is due the church and society she represents, to that extent has the church at home missed the purpose of these meetings. If these conferences are to aid the church it must be largely done through its delegated body, and the fulness of the blessing of the mission work, represented and projected, is dependent upon a well prepared representation of the church. The spoken word—the uplifting look of the speaker—should unconsciously yet surely imbue all with the spirit of missions.

Let us attend with all diligence and prayer to the preparation of the mind and heart for what is awaiting us in the meeting at Albany, Oregon, in June, and not have any side attractions as an inducement for being in that place. Thus we may be sure that the expense and care incumbent upon the women of the church attending and providing for these annual meetings will be as good seed sown upon good ground promises of an abundant harvest.

M. E. M.

The leading article in this "Home Mission" number is a partial history of the organization of women's missionary societies. We consider it a further privilege at this time to give the following, which has been received from one who was prominent in the formation of those societies. After careful reading it will doubtless be of interest to everyone:

"As we are making history for the future, it is quite desirable that our dates should be correct. Our women's work has been phenomenal in its growth, and while so many are living it will be much easier for the future workers to be in touch with the initial movement. In many instances it was crude work that was done. I enclose two circulars that were spread broadcast in those early days. They are the last that I have, but if they are of use, I gladly contribute my mite."

Yours sincerely,

M. M. PRESSLY.

April 15, 1905.

The two circulars are as follows:

DEAR BROTHER:—The last General Assembly, in reply to a memorial from Mrs. S. R. F. Hanna on the subject of Ladies' Missionary Societies, appointed the undersigned, a committee, with instructions to secure, as far as practicable the formation of a Woman's Missionary Society in every congregation in the Church. Obedient to our instructions, we beg leave to place in your hands this circular, confident that the good work of interesting the women of your congregation in the work of Christ will meet with your approval, and that you will use your influence in any vacant congregations near you in effecting organizations, if necessary. The marked success which has attended such efforts as are proposed, wherever they have been organized, shows that our sisters are ready and anxious to do more for their Lord, whenever a method is pointed out to them. Will you please present this to the women of your charge, and use your influence as Pastor to put the measure into successful operation?

Yours, in the fellowship of the gospel,

Mrs. S. R. F. HANNA,
Mrs. W H. M'MILLAN,
Miss M. E. BELL,
Miss M. LIN PRESSLY,
Miss ELIZA FRAZIER.

Allegheny City, Nov. 1, 1875.

DEAR SISTERS:—The attention of our last General Assembly being called to the subject of woman's work in the church, it was felt by all, that we were not doing all we should, or could do for the cause of Christ, and for the purpose of providing a method by which all may have a part in the work of our blessed Master, the undersigned were appointed a committee with instructions "to secure as far as practicable the organization of Ladies' Missionary Societies throughout our church." The object, as you will see by the subjoined plan of organization, through which each lady may contribute regularly what she is able for the support of female missionaries in foreign lands. Does not this object appeal to every Christian woman's heart? You know the condition of our sisters in those lands where the gospel is not known, how ignorant and degraded, how joyless and homeless is their lot!

The customs of those countries, excluding women from the public, and forbidding them to be spoken to by any man, except the members of their own households, make it impossible for male missionaries to reach them in any way, or to give to their poor, needy souls the gospel of life and salvation. Only female missionaries can have access to the women of those lands. As you recall the blessings you enjoy from the gospel, your honor and happiness, your home, and above all your Christian privileges and future hopes, will you not do what you can to send this gospel of life to your sisters, who are living without God and without hope in the world? Let not the questions which most occupy your minds be, "What shall we eat, or what shall we drink, or wherewithal shall we be clothed;" but rather this, "How may we best serve our Lord?" Will you not organize a society on the basis of the constitution appended to this circular, and every one become a member, and have a share in this good work, so that when the Lord comes to reckon with us he may say of each, "She hath done what she could?" When you are organized, please instruct your corresponding Secretary to write us of your progress.

Your sisters in the work of Christ,

Pres., Mrs. S. R. F. HANNA, Washington, Pa.
V. Pres., Mrs. W. H. M'MILLAN, Allegheny, Pa.
Cor. Sec., Miss MILDRED A. BELL, Washington, Pa.
Treas., Miss M. LINN PRESSLY, Allegheny, Pa.
Rec. Sec., Miss ELIZA FRAZIER, Cannonsburg, Pa.

The Albany Convention.

Our convention date, June 5–8. will soon be here. and it is with a feeling of relief and pleasure that we present to you the program for the Albany convention.

We submit it to you not only with the hope that it may meet your approval, but that our Heavenly Father may approve and bless, and that His name may be exalted in our convention. Some one has said that an ideal program consists of prayer, praise and business, and it is for this we have planned in the program we present to you.

The work of our organization has grown to such proportions that our conventions cannot take time, when limited to three days, for many addresses and conferences, without interfering with business. Especially is this true and necessary when our presbyterials send delegates to be their business representatives rather than to be entertained. However our program is not all business. We have speakers

who will both entertain and instruct. We also have pleasing and profitable features which cannot well be placed on the program, such as displays of work from our Freedmen and Indians and possibly from our Foreign field. A number of our Indian friends are planning to attend the convention, among them Blind Beachkan, our mission interpreter, and we hope to hear from them both in song and address.

We all know that much of the success of our convention will depend upon the Spirit's presence, so we earnestly desire every delegate as well as the leaders of our devotions to strive to make these services times of prayer. We long to be in touch with the Master: so may our cry be "I will not let Thee go except Thou bless me." May our Heavenly Father make us realize the responsibility placed upon us.

Will not each one who reads this letter remember the convention in prayer? Will not our local societies at the next meeting set apart a time for a season of special prayer for this convention? May there not be a spirit of prayer in every home and in every heart for us as we journey towards Albany, the convention city.

Badges of ribbon will be furnished all whose names either have been, or are sent to the president. You are asked to wear these on the train so that there will be no difficulty in recognizing delegates. Watch for the colors—lavender and white.

MRS. ALBERT N. PORTER.

The Albany Convention.

The Convention will meet on Monday evening, June 5th. We are expecting the delegates and visitors to arrive in Albany on Saturday, June 3rd. The Albany society has decided on the following arrangement for the entertainmet of the Convention:

1—All delegates will be entertained free from the time of their arrival on Saturday until the close of the Convention, with this exception: on Tuesday, Wednesday, and Thursday, delegates will be served in the basement of the church with dinner and supper at twenty-five cents per meal. Our society has decided to charge for these five meals; first, because at the last Convention it was voted that hereafter, the delegates would be expected to pay for dinner and supper; second, because that by so doing our own ladies will have the privilege of attending all of the sessions of the Convention; and third because we desire to have as many of the ladies of our local congregations have the benefit of the Convention as can attend, and we feel that we could not entertain all visitors and delegates during the entire Convention. All visitors to the Convention, who send in their names in advance, will be entertained free, *as far as possible*, with the same exception made for the delegates. We desire the name and address of every delegate and visitor at least two weeks before the date of the Convention,

On Sabbath, June 4th, the delegates and visitors, with the Albany congregatin, will celebrate the sacrament of the Lord's Supper. We are praying that from the time you arrive until you depart we may be to each other the means of a great spiritual uplift.

MRS. W. P. WHITE.
Chairman Local Committee, Albany, Ore.

Our Railroad Secretary, Miss Brown, has been untiring in her efforts to procure from railway officials all necessary information for the Albany Convention. The inducements offered are not confined to the rates of travel to and from the meeting; extraordinary opportunity to meet with those going to the Convention should be considered one of the unusual features of this long journey.

Field Notes from Muskingum Presbytery.

Some one has said that Mexico can be described in three words—sun, silence, adobe. After traveling one hundred and thirts-eight miles over wagon roads, I find that hills, *hills* and HILLS, figure most prominently as physical characteristics of this presbytery; but beautiful valleys stretch away between, awaiting the warm touch of the sun to clothe them

in fresh spring beauty.

From "Lebanon's" summit we could count the spires of fire of our churches. It was from this point of vision that Laura Cleland lifted up her eyes and saw the fields of India white to the harvest, and from another hill-top Henrietta Cowden has signalled that her eyes "have seen the glory of the coming of the King" and her feet will be swift to carry the good tidings to far away Egypt.

A notable number, born and reared among these hills, have had similar visions, and it will no doubt be of interest to recall the names of missionaries from this presbytery who are more or less known throughout the church. We cannot give them in the order in which they have gone out and the list may not be complete, but it is given in the hope that these honored names may stimulate others to more earnest work for the Lord.

Anna Y. Thompson is claimed by Clearfork congregation and Mrs. Nannie McClenahan Finney by Antrim. Mary Lawrence went out from 1st Church, Cambridge. Rev. J. H. Martin and Mrs. Frank Martin Giffen are from Mt. Perry. Mary R. Martin, Anna McConagha, Dr. Chauncey Murch, Josephine and Roxy Martin will all respond to the roll call at 1st and 2nd Concord. Mrs. Howard Martin is from Rix Mills. Dr. W. G. Moorehead spent some time in Italy; he and Rev. A. B. Caldwell were once identified with the Salt Creek congregation. Laura Cleland's father is pastor of the Lebanon congregation, and Henrietta Cowden, who is soon to go to Egypt, has her home at Sand Hill. It is hoped that other congregations will be heard from.

Muskingum College has a fine record, having furnished a larger percentage of ministers and missionaries than any other college in our church. There is surely good missionary material among those who recently greeted me so cordially at chapel—God bless them all.

Fairview's Missionary Society, with a membership of twenty-four, reports an hundred dollar Thank-offering. Mrs. Eliza L. Giffen, of this place, recently enrolled her name as a life member of the W. G. M. S.—another round in the ladder that will one day enable sin-darkened souls to climb into the lights of God's love. As soon as this life membership fund reaches a sufficient amount it will be devoted to a special work.

Outside appeals for help often take the money that might be given through those legitimate channels. One woman said to me, "My sympathies are suddenly aroused at some appeal for help and I give *on the impulse* and forget how much our own beloved Zion is straightened for lack of funds," and her experience is too often repeated in the lives of others. It is no indication of "narrowness" if we confine our gifts to the work which we are pledged to support.

The Cambridge Juniors have taken a life membership in the Junior Missionary Society and a little Tama Indian girl will be duly enrolled in their name. And Rev. J. S. McMunn has come forward with a gift that will add the name of a Warm Spring Indian boy to the list of life members; this in memory of his son, John Stewart Clark, whose sudden death occurred last October.

Pleasant Hill has organized a Junior Missionary Society. Lebanon can report a Young Women's Society organized March 28th and the Northfield women can report a new society.

Several societies have expressed the wish that our General Missionary Society might meet in 1906 within the bounds of Muskingum Presbytery—a happy thought truly. This will result in a deepening of missionary interest along all the lines of our work.

JEANETTE C. ALTER, Field Sec'y.

Our Porters and Assistants.

We take pleasure in introducing to our readers our President, Mrs. A. N. Porter, of Albany Convention, also her assistants: Vice presidents, Miss Elizabeth Irvine and Mrs. E. C. Simpson, together with our well beloved and faithful Thankofiering Secretary, Mrs. Mary C. Porter, whose work has done more to educate large giving than any one woman in our church. If any one doubts the safety and comfort of the delegates in their spiritual and executive fold, during their stay at the Convention, their attention has not been called to our bountiful provision of *Porters*. The Convention will have the distinction of having three of these efficient, true and capable officials in charge of its proceedings, and none have earned the appreciation of the church more than the faithful Mrs. Mary W. Porter, for fifteen years Statistical Secretary of the Board and the Recording Secretary of the annual Convention.

A Word from the Finance Committee of Board of Directors.

Ever since our Medical work in Egypt and India was commenced our women have been urged to purchase memorial beds in our hospitals in order that a regular, permanent income might be assured. From time to time during the years money for this purpose was received from missionary societies both congregational and presbyterial, as well as from individuals.

One of our fundamental ideas is that contributions must go for the express purpose designated by donors; therefore *monies given for beds in our hospitals could not be used for anything else.* The Board sometime ago ordered the Finance Committee to look for a suitable investment for the aforesaid money which had been accumulating until it amounted to about *ten thousand* dollars. After a good deal of search and very careful investigation, ten one thousand dollar bonds were found, seven bearing six per eent. and three bearing five per cent. interest, and the Board instructed the Finance Committee to purchase the same and it was done.

In the "Notes from the Board," published in the Magazine, brief mention of this purchase was made, but unfortunately the article stated that $20,000 had been invested *instead* of 10,000. Prompt correction was made, but of course many who read the first item did not see the correction.

Letters have lately been received asking why the Board had been holding money until it amounted to $20,000 and then investing the same, while the needs of the work were so vast and so inadequately met, the deduction being made that we were receiving more money annually than was needed else this fund could not have accumulated. All such letters have been answered to the entire satisfaction of the writers thereof, but fearing lest others might hold the same opinion the Board instructed the Finance Committee to prepare and send this statement to our Magazine for publication.

As the $10,000 in question were given for the endowment of beds in our hospitals in Egypt and India, Board dared not use it for *any other purpose whatever;* hence the money had to be invested so that *wishes of donors* might be faithfully carried out.

Two comfortable assurances have come o us through this transaction, viz: that our workers *read* our Magazine and that they are so deeply interested in our common work for the Master that they scan critically every action of their Board, and where they do not approve of such action as they understand it, that letters requesting an explanation are promptly written and sent. Both of these encourage our hearts and strengthen our hands. The work is yours and it does us good to know that you are watching it closely.

Hoping that this item will satisfactorily explain why the Board had ten thousand dollars on hand and why they invested instead of using it in the work we remain, Your Servants,

THE FINANCE COMMITTEE.

Official Rates to Annual Meeting.

Official rates for tickets from Chicago to Portland, Oregon $56.50; from St. Louis to Portland, Oregon, $52.50.

The Trunk line Passenger Association, advise that interested lines in its territory will charge one fare, plus $1, for the round trip to Chicago or St. Louis, plus fares authorized therefrom. Tickets good for 90 days purchased on a date in May.

Pullman berth (one way) from Chicago or St. Louis $14; tourist berth, $7 to same point. Arrangements in Central Passenger Association and date for leaving Chicago, given later in the church papers.

MISS E. D. BROWN, } Railroad
MRS. J. B. HILL. } Committee.

Would you Like to Know?

That Miss Mary Flora Kerr has been appointed by the Women's Board as a missionary to India. She goes as the representative of her home church, Santa Ana, Cal.

That all the girls in the boarding school Sialkote, who are old enough to understand, have accepted Christ.

That the fourth Junior life member is a Warm Springs Indian.

That the Juniors of Cambridge, Ohio, by a special offering have made one of the Musquakie Indians a Junior life member.

That the secretary of Young Women's work reports the organization of three new societies: A Young Women's society at Tarkio Mo., another at Lebanon Ohio, and King's Daughters at Shadyside, Pittsburgh.

That the missionary societies by their

contributions, aided by repayments of loans, have enabled the Parsonage department to resume granting applications.

That almost ten thousand copies of the leaflet, "Departments of Work" have been distributed among the missionary societies.

W. G. M. S.

The latest advice from Albany, Oregon authorizes the date for opening the Women's General Missionary Society to be Monday evening, June 5th. Delegates from the vicinity of Pittsburgh and the East will leave one week earlier. It is expected that the communion will be observed with the Albany congregation Sabbath preceding the Convention.

MRS. SAMUEL YOURD, Sec'y.

The Summer School of Missionary Methods.

The school held its first session in July of last year at Northfield, Mass. It proved to be both inspiring and practical to all who were privileged to attend. July twenty-fifth and August second are the dates, including the week of its second session, during the coming summer. Better and larger things are being planned for this year, of which the completed program will tell at a later date.

Competent instructors will be provided for the study of Africa, which is the country in next year's United Study Course. This study should be of absorbing interest to United Presbyterian women as the work of the American Mission in Egypt and the Soudan will form an important part in the course. Leaders in Junior and other phases of missionary organization will be present to give object lessons, training and practical illustrations. Giving and methods in Bible study will also have a place in the outline of work.

Rev. Campbell Morgan is expected to lead in the morning Bible study as he did to the edification and delight of all last season.

The mornings will be given to teaching and training; the afternoons to rest and recreation, while the evenings will be made interesting by addresses given by prominent missionaries and leaders in missionary enterprises.

Rev. Chas. R. Watson, the Secretary of the Board of Foreign Missions of the United Presbyterian Church, and others of like ability and influence in sister denominations, are to be invited to address the evening audiences. Special inducements are to be offered to the young womanhood of the churches in the hope of having large numbers of our girls in attendance.

Tents and cottages where boarding may be secured at very reasonable rates, will be reserved for young women.

Meetings of special interest to the young and for that class only, will be held in the twilight hour on Round Top.

More than they realize does the future of women's work for women rest upon the daughters of the church. To them the Christless woman with all her anxieties and fears, must look for release from her bondage of sorrow and sin; and nowhere can our young women be better prepared for this responsibility than in the course of study and training offered by the committee on the Summer School of Missionary Methods.

May we not hope that very many of the younger members of the missionary societies and those who should be members will plan to place one week at Northfield on their summer schedule. Most of the mothers of the church must tarry by the stuff, but many might be better qualified for both home and churchlife if they would arrange to abide with the Great Teacher and his missionary students on the mount at Northfield for one week next summer.

Mothers, grandmothers, aunts and daughters are all needed at Northfield. Let this school then have a prominent place in the family councils, so that it may be made possible for very many United Presbyterian women to be enrolled as students.

Information regarding railroad rates and other items of expense will be given in a later issue of the Magazine and in the church papers.

MRS. E. M. HILL,
Member of the Committee.

Twenty-Second Annual Convention

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH TO BE HELD AT ALBANY, OREGON, JUNE 5-8, 1905.

Officers.

Mrs. Albert N. Porter, President, Norwood, Ill.
Miss Elizabeth Irvine, First Vice President, Albany, Oregon.
Mrs. E. C. Simpson, Second Vice President, Bellefontaine, Ohio.
Mrs. Mary W. Porter, Secretary, Latrobe, Pa.
Mrs. J. B. Hill, Treasurer, Pittsburg, Pa.

LOCAL EXECUTIVE COMMITTEE.

Mrs. W. P. White, Albany, Oregon.
Mrs. Henrietta Brown, Albany, Oregon.
Mrs. J. H. Gibson, Portland, Oregon.

Program.

TUESDAY EVENING.

7:30—Opening Prayer Service. Opportunity of the Age, Acts 14: 27. Miss Elizabeth Irvine, 1st Vice President.
Address—The Responsibility of Opportunity, Mrs. Albert N. Porter, President.
Presentation of our Official Workers.
Appointment of Committees. Announcements.
Adjournment. Social hour.

WEDNESDAY MORNING.

8:30—Prayer Service. Officers and Delegates. "What saith my Lord unto His servants," Joshua 5: 14, Mrs. S. W. Douthett, Argyle Presbyterial.
9:00—Morning Worship. The Opportunity of Privilege, Rev. 3: 8. Mrs. D. E. Voherry, Pawnee Presbyterial.
9:15—Business. Minutes. Report of Committee on Credentials. Roll Call. Announcement of Committees.
9:45—Report of Statistical Secretary, Mrs. Mary W. Porter.
9:55—Report of Recording Secretary of the Board of Directors, Mrs. Sam'l Yourd.
10:10—Report of Literature Secretary, Miss Elizabeth Caughey.
10:20—Report of Treasurer, Mrs. J. B. Hill.
10:45—Report of Finance Committee, Mrs. H. C. Campbell.
11:00—Open Hour.
12:00—Noon Recess.

WEDNESDAY AFTERNOON.

1:00—Thank Offering Bearers Conference.
1:30—Devotional Service. The Opportunity of Position, Ezek. 33. Mr. N. B. Cotton, Prairie, Ala. Solo, Mrs. J. S. Dague, Southern Ill. Presbyterial.
1:45—Report of Parsonage Work, Mrs. G. W. McDonald.
2:00—The Manse, Mrs. C. E. Berry, College Springs Presbyterial.
2:10—Report of Field Secretary, Mrs. Jeannette C. Alter.
2:25—Report of Thank Offering Secretary, Mrs. Mary Clokey Porter.
2:40—Woman's Part in the Semi-Centennial Anniversary, Mrs. Annie R. Herron.
2:55—Report of Magazine Committee.
Secretary, By Mrs. W. C. Hutchison.
Treasurer, Mrs. S. M. Kelso.
3:20—Report of Junior Secretary, Mrs. N. Wylie Stevenson.
3:40—Report of Junior Magazine, Mrs. N. Wylie Stevenson.
3:50—Open Hour.
5:00—Evening Recess.

WEDNESDAY EVENING.

7:30—Praise and Thank Offering Service. Mrs. Mary Clokey Porter, presiding.
Address; How Much Owest Thou, Mrs. C. C. French, California.
Presentation of Thank Offering.
Consecration Prayer.
Doxology. Benediction.

THURSDAY MORNING.

8:30—Prayer Service. The Organized Work and the Workers. But to do good * * * forget not, Heb. 13: 16, Mrs. Edgar McDill, Indiana Presbyterial.
9:00—Morning Worship. The Opportunity of Ability, John 14; 12. Mrs John H. Brown, Monmouth Presbyterial. Solo, Mrs. J. L. Thorne, Kiskimmetas Presbyterial.
9:15—Business
9:35—Report of Foreign Work, Mrs. E. M. Hill.
10:05—Report of Home Work, Mrs. H. C. Campbell.
10-35—Report of Home for Missionaries' Children, Mrs. N. Wylie Stevenson.
10:45—Election of Officers.
Report of Committee on Place of Meeting.
12:00—Noon Recess.

THURSDAY AFTERNOON.

1:00—Conference of Junior Workers.
1:30—Devotional Service. Opportunity of Power, Luke 24: 49, Mrs. W. W. Gordon, Warm Springs Mission. Solo, Mrs. Eva Livingston, Keokuk Presbyterial.
1:45—Report of Woman's Association, Mrs. J. N. Smith.
2:00—Report of Freedmen's Work. Mrs. R. A. Elliott.
2:30—Address, Mr. N. B. Cotton, Prairie, Alabama.
2:45—Report on Young Woman's Work.
3:00—Conference on Young Woman's Work, Mrs. J. S. Dague, Southern Ill. Presbyterial.
The Need of Young Woman's Work, Miss Grace Miller, Monongahela Presbyterial.
Problems of Young Woman's Work, Miss Margaret Speer, Rock Island Presbyterial.
Methods of Young Woman's Work, Miss Jeannette Dickson, Chartiers Presbyterial.
3:30—Open Hour.
4:30—Report of Tellers. Reports of Committees.
5:00—Evening Recess.

THURSDAY EVENING.

7:30—Devotional Services. "Also I heard the voice of the Lord," Isa. 6: 8. Miss Emma Dean Anderson' India.

7:45—Address; India, Miss Kate A. Hill.
8:15—Address; Egypt, Miss Cora Dickey.
Presentation of New Officers.

FRIDAY MORNING.

8:30—Prayer Service. The Church. The Convention. The Plans. "I will hear what God the Lord will speak," Ps. 85: 8, Mrs. J. W. Birnley, Wisconsin Presbyterial.
9:00—Morning Worship. Opportunity of knowledge, Jas. 4: 17, Mrs. D. M. Sleeth, Garnett Presbyterial. Solo.
9:15—Unfinished Business.
Reports of Committees.
Address. The Work, Mrs. Mary W. Porter.
Parting Words. Adjournment.

Outlined Studies for 1905.

MAY—Egypt.

JUNE—Home Missions.

JULY—Japan; Modern Christian Missions. (Fourth Study of Dux Christus)

AUGUST—Our Organized Work.

SEPTEMBER—Japan; Women's Work for Women (Fifth Study in Dux Christus.)

OCTOBER—Freedmen's Missions.

NOVEMBER—Japan; Forces in the Conflict. (Sixth Study in Dux Christus.)

DECEMBER—India.

Thank-offering.

Now.

If you've any task to do,
Let me whisper, friend to you,
Do it!

If you've anything to say
True and needed, yea or nay,
Say it!

If you've anything to give
That another's joy may live,
Give it!

If you know what torch to light,
Guiding others through the night,
Light it!

—*Selected.*

Do It Now!

A Thank-offering Message for the New Church Year.

"What do these three words–'Do It Now' mean to me?" saith the Presbyterial Thank-offering Secretary—"The Ingatherings of the Thank-offerings in our Presbyterial are over and the year's harvest of pennies and nickles and dimes and dollars has been safely garnered in the Lord's treasury. Having put forth strenuous efforts for a goodThank-offering the past year, may I not rest for a few months and then take up my work "anew?"

Answer: Rest Now? Nay, my good coworker. If you do, you lose the opportunity of getting in your very best work for the 1906 Thank-offering. Instead of resting get into close touch at once with every congregational Thank-offering committee. Present some new plan of your own, or a well tried and successful one of some other worker, and try to so enthuse these your helpers that they may be able in turn to inspire others to do good work.

Do It Now! "What do these words mean to me?" saith the Chairman of the congregational Thank-offering Committee.

Answer: Much every way! They mean for you to promptly call your committee together and confer as to what can be done to get the Thank-offering work for the new church year well started. This committee should include the President and one member of every senior and junior society in your congregation. Plan to reach every woman on your church roll in a way to have her become a regu-

lar, systematic giver through the Thank-offering boxes. Sow the good seed *now* in form of interesting literature on missions and on the need of giving gifts unto the Lord.

Do It Now! "What do these words mean to me?" saith the woman who is enrolled as a follower of Christ Jesus. "What am I to do now?"

Answer: Plan *now* to accept God's invitation to "Come near and bring Thank-offerings into the house of the Lord" at the time of your next congregational "Ingathering."

Plan *now* to give a certain sum per week as your offering to God on the Sabbath—the first day of the week, if you feel you cannot give a daily offering.

If God has blessed you with much means, resolve to give $2. $3 or $5 per week into your box. If you are made steward of but moderate means resolve now to give $1 or $1.50 per week during the coming year.

If you are a wage earner resolve that if God gives you health to continue in your work that you will give to Him in return 50c, 25c or even 10c per week, or if others are dependent upon you, plan to give at least one penny a day or seven cents per week as your Thank-offering. How many of the good women of our United Presbyterian church are ready now to say, "Hereafter as long as God spares me in life I will not only give to Him the tithe of my income *which is His own*, but I will give Him over and above the tithe a regular daily (or weekly) love offering —*my hearts best Thank-offering*—that through it others may learn of Him."

Do It Now! "What do these words mean to me?" saith the Junior leader. "What can I do *now* toward having a large Thank-offering in May 1906 from the Juniors?

Answer: Place Junior Thank-offering box in every home in your congregation where there is even a wee baby. Suggest to the parents to provide each older child with at least a small income per week and train the child to first give the tithe and then its "Thank you" gifts to its Heavenly Father.

Such training would tell powerfully on the coming generation, for the church and for the salvation of the world.

Parents who allow their children to give naught but pennies, (the least valuable coin that comes from the United States mint,) into the Sabbath-school and Junior Society treasury, while they spend the silver on themselves are helping to make "penny Christians" out of the rising generation, and it will have its baneful influence upon the whole church of the future surely, "*Whatsoever a man soweth that shall he also reap.*"

If parents and Junior leaders sow only pennies as gifts to God in the minds of the children whom God has given them to train for Him, be assured that only "penny rewards" will they and the children receive in this life and the life to come.

May God help us all to do our part to bring our entire denomination up to the high plane of scriptural giving and *do it now!*

MRS. MARY CLOKEY PORTER,
Thank-Offering Secretary.

Important Notice.

Every year this question comes from societies in all parts of the church:

"Why do the statistical blanks sent out by the Women's Board call for last year's Thank-offerings?"

Answer:—The statistical secretary, Mrs. Mary W. Porter, has to have all reports of Presbyterials sent her early in April in order that she may have time to compile them for her annual report to the Convention in May of each year.

As many societies do not take up their Thank-offerings until in April (or late in March) they are too late to be reported in the Presbyterial blanks, hence it is necessary to have the offerings of the previous year given.

Prayer Calendar for May.

Edited By MISS MARGARET McLAUGHREY

"Heaven's gate is shut to him who comes alone;
Save thou a soul and thou shalt save thine own."

May 1--6.

Pray for the Foreign Mission Field.

MONDAY—For the presence of the Spirit in the Summer Bible Schools.

TUESDAY—That God may protect the missionaries from danger and disease.

WEDNESDAY—That all non-Christian teachers may be brought to Christ.

THURSDAY—That all students brought under the religious influence of the schools and colleges may become Christians.

FRIDAY—For a speedy end of false religions.

SATURDAY—That the missionaries may have the help of the Spirit in acquiring the foreign languages.

"All the ends of the earth shall remember and turn unto Jehovah; and all the kindreds of the nations shall worship before thee. For the kingdom is Jehovah's; and he is the ruler over the nations.—Psalm 22: 27, 28.

May 7--13.

Pray for the Mission in Sialkot, India.

SABBATH—For the success of the Evangelistic work.

MONDAY—For the Zenana work and workers.

TUESDAY—For the Memorial Hospital and the Medical Work.

WEDNESDAY—For the High School and Schools for Christians.

THURSDAY—For the Girls' Boarding School.

FRIDAY—For the Christian Training Institute.

SATURDAY—For the Young Men's Christian Association and the Junior Missionary Society.

"*Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*—Mark 11: 24.

May 14--20.

Pray for the General Assembly of our church.

SABBATH—For the Board of Foreign Missions.

MONDAY—For the Board of Home Missions.

TUESDAY—For the Women's Board.

WEDNESDAY—For the Board of Freedmen's Missions.

THURSDAY—For the Board of Church Extension.

FRIDAY—For God's blessing on the meeting of the General Assembly.

SATURDAY—That much may be done for missions, and that there be no retrenchment.

"*And they came, both men and women, as many as were willing-hearted, and brought brooches, and ear-rings, and signet-iings, and armlets, all jewels of gold; even every man that offered an offering of gold unto Jehovah.*"—Ex. 35: 22.

May 21--27.

Pray for our Mission in Rawal Pindi, India.

SABBATH—For the evangelistic work.

MONDAY—For Gordon Mission College.

TUESDAY—For the Girls' High School and the Young Women's Christian Association.

WEDNESDAY—For the Boys' High School.

THURSDAY—For the District Work.

FRIDAY—For the Zenana Work.

SATURDAY—For the Leper Asylum.

"*My Father worketh even until now, and I work.*"—John 5: 17.

May 28--31.

Pray for God's blessing on the Convention of the Women's General Mission, ary Society soon to meet in Albany, Oregon.

SABBATH—For the committees having the convention in charge.

MONDAY—For all who will attend.

TUESDAY—That God may guide those who are preparing to speak.

WEDNESDAY—That He may remove all hindrances to the advancement of His cause.

"*Not by might, nor by power, but by my Spirit, saith the Lord of hosts.*"—Zech. 4 6.

"*I never knew a child of God being bankrupted by his benevolence. What we keep we may lose, but what we give to Christ we are sure to keep.*"—*Theo. L. Cuyler.*

Foreign News Budget.

India.

Miss Hadley, one of our new missionaries, writes from Gujranwala, where she is stationed:

I have been asked to contribute to this month's Budget, but fear that my short stay in India will prevent anything I might write from being interesting to readers of the Magazine.

Thus far we have been very pleasantly surprised in the country. To be sure, summer is not yet, snakes are few, and famine not thought of at the present time. Plague is quite bad in the city and in some of the villages, but it has "not come nigh our dwelling."

Despite the distance from home, and the troublesome new language, we have been very happy here. We received such a royal welcome when we came and have been treated so kindly ever since that homesickness has been almost out of the question. It does seem strange to us to see roses blooming in the garden at Christmas and violets at the beginning of the New Year.

The workers here in Gujranwala have been conscious of God's blessing on their work in recent days. The Woman's Missionary Society held their Thankoffering meeting Friday, February 3. Nine dollars has been reported, and the offerings are not all in yet. I wonder how many of us would be thankful to the extent of fifty cents, if our income for the year were only forty-four dollars? Yet this was the amount found in some of these sisters barrels under such circumstances.

We enjoyed our first communion here Sabbath, January 29. Forty-five were admitted to the Lord's Supper for the first time.

A new building is much needed for the boarding-school here. When we contrast the sleeping apartments of these girls with the snug, comfortable rooms of our home children, I must say, I could scarcely find it in my heart to attach blame to the girl who secretly carried a plate of coals that she might kindle a fire under her bed one night last week. The winter has been unusually cold, and most of the people are but poorly prepared for it.

Will you not remember the new missionaries in your prayers, that they may speedily be prepared for active service?

Mrs. W. T. Anderson, of Zafarwal, writes:

In this land, noted as it is for opthalmia and all kinds of sore eyes, scarce a village in all the length and breadth of which but has its blind, either young or old. There is surprisingly little yet done for them. Oftimes there is that alertness of mind which is noticeable in the blind of our country—a concentration of the abilities in the remaining faculties. A blind young man is accompanying our camp these days. We tried for some time to gain admission for him into the one institution in all this part of India, but failed, it being for girls and women only. So we obtained books for him in the raised Urdu character and he very quickly learned to read. He has a fine mind, which he early yielded to Christ. He knows many entire chapters of the Bible and we hope he may be able to teach other unfortunates like himself. He is now with us to receive some instruction which he could not get in his village.

One is depressed by the lack of realization in the people of India of their needs. It might be said of these literally, as was said figuratively to the Laodiceans, "Knowest not that thou are wretched and miserable and poor and naked and blind?" To me the thought is distressing that these pretty, bright little girls who come about my tent every day are to grow up to fill their mouths with lies and filthy talk, to spoil their soft, sweet voices by fighting and giving abuse, to have no delight of mind or soul, only to wear thin few gauds and slander their neighbor—no schools—no desire for them—no religious instruction—no sense of necessity or desirability of it. Mr. Anderson's prayers were asked for a child ill of plague and he replied, "I shall pray that if you are to rear him to the same life of sin you lead, that the Lord may take him home now." Pray for this realization in our people—our poor people of India.

Miss Young, of Zafarwal, writes:

Last week my duties as a member of the Women's Educational Board called me to Pasrur and Sialkot for the annual Bible examinations in the schools. First to Pasrur to the Industrial Home where are the orphans received from the famine. This was my first examination there and it did me good to see and hear all that God has done for these little ones. Only a few years since they were received and brought to the Punjab. In this time they have learned the language spoken here, and are doing well in their studies both secular and religious They do their own house work and are learning to spin, weave and sew. Two of the girls are just finishing the course in the school there and will then take normal training, after which they will return as teachers in the Home.

In the Girls' Boarding School, Sialkot, we had in addition to the Bible examinations an entertainment by the girls. The exercises were very interesting, and showed careful preparation on the part of the superintendents and pupils. At this time also were exercises in connection with the opening of a new building and a farewell for Miss Josephine Martin, who leaves the school shortly to go on a furlough. The new building makes possible a complete change in the domestic arrangements of the school. The new plan—the "cottage plan" found so successful in the Industrial Home—has been introduced. The girls are divided up into families of twelve, each group having its own apartment for cooking and eating. This plan is found to lighten the labor of the superintendents and also affords better training for the

girls, as it keeps them more in line with family life and gives them more practical training in household affairs.

The next school was the city school, Sialkot, where between fifty and sixty Hindu and Mohammedan girls are being taught by Christian teachers. The Bible teaching here is most thorough. The girls are much interested in Bible study and not only know the facts but can make the application as well. Many of them have no scruples about saying that Christ's work is for "us," using the first person. Just how much such schools are doing for the cause of Christ in India can not be known.

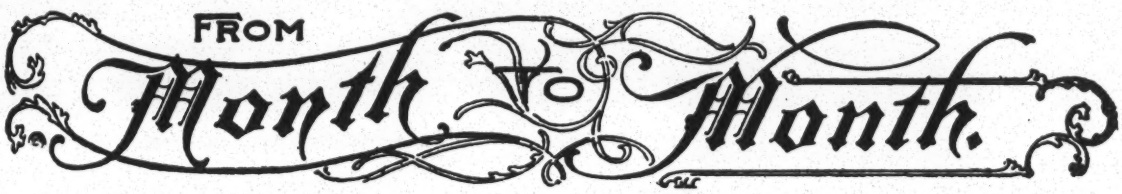
My week's work away from home did me good. It helped me to see the work of others along different lines from my own. It did me good to see and know again how many girls are being taught in our schools (and I visited only a few of them,) receiving the training they need to make good true Christian women, and out here in the villages we see how very, very much India needs good women in the homes if Christianity is to become the power it should.

Glad I am to be back to my own work among the village people, even if to-day we found the people of one village so indifferent we blush to call them by the name of Christ. But in another our hearts were made glad by seeing evidence of Christian life and growth in a village where but recently the people became Christians.

A new congregation is about to be organized in this community. The pastor is now at work, supported by the people of the community. Mrs. Stewart, who teaches the wives of the Seminary students, gives some encouraging items about this work.

"Before going to Sialkot last week I suggested to my seminary women that during my absence they meet as usual and teach each other. Upon my return after three days I found that they had met as usual each day and taught each other. This I think is commendable zeal.

"In this morning's lesson, in speaking of Christ's command to love one another and thus show that we are his disciples, the fact was brought out that the heathen neighbors of these women have noticed that they do not quarrel among themselves and have asked the reason. They have been told that it is because they love one another as Jesus has taught us to do. The heathen women admit they surely love one another. They live in the city four or five families under one roof with one small court in common—a state of affairs that doubtless would lead to many an "unpleasantness" were these *heathen* women. But instead of calling attention to themselves by strife and bad language, they are creating surprise among their neighbors by their quiet and peaceable lives. Isn't this a commentary on the effect the Gospel is having upon the lives of these people?"



Board of Directors.

Adjourned meeting of the Board was held March 21st, the President presiding and conducting devotional exercises; prayer by Mrs. Wallace.

A vote of thanks was tendered the Board of Publication for donation of copies of Bible Songs.

The application of Miss Henrietta Cowden, New Concord, O., for appointment as foreign missionary was approved and Miss Cowden recommended to Foreign Board. It was, on motion, decided that Miss Kerr be sent to India and Miss Cowden to Egpyt.

As per action of India Missionary Association, Mrs. McClure, Miss Dickson and Miss E. J. Martin will be returned to India at expiration of furlough.

It is learned through Secretary of Egyptian Association that steps are being taken to form a separate association for the Soudan.

All bills for stationery, literature and vouchers were approved and ordered paid.

Mrs. E. M. Hill was appointed to represent Board at Students' Conferences at New Wilmington and Monmouth.

In the Parsonage department the Secretary has a long list of applications and grants are being made as fast as the money comes into the treasury of this department. The new applications acted upon are: New Bellingham, Wash.; East Side, Tacoma; Lawrence, Kan. and Hutchison, Kan., while papers of several others are being adjusted.

Young Women's Secretary reported a new society at Scotch Ridge, O.

REGULAR MEETING.

Regular meeting of the Board held April 4th. The President conducted the devotional exercises; prayer, Mrs. Yourd.

Treasurer reported receipts, disbursements and balances in the different departments. Total receipts $4,749.98; total disbursements, $6,600.63.

A new life member, Miss Mary Ashton, reported.

The Assistant Treasurer was allowed to combine the March and April reports for the Magazine.

Secretary of Young Women's Work reported two new societies, Tarkio and Lebanon.

The Treasurer was authorized to send

$5 to the International Union, Liverpool, England, as our contribution toward expenses of publishing reports.

Home Secretaty reported letters from Miss Montgomery, Warm Springs, and Miss Cox, Seattle. Miss Cora M. Grove was appointed missionary at Wichita. Letters from Miss White, Johnstown; Miss McMunn, Altoona; Miss Torrence, Los Angeles, and Miss Campbell, Tama.

One hundred dollars was authorized disbursed from Ministerial Relief department.

Field Secretary was present and reported visiting 20 places in Muskingum presbytery and making 43 addresses.

Two Junior life members received and a junior and senior societies organized at Northfield, O.

MRS. SAMUEL YOURD.

Miss Susanna Kearns.

A tribute of love from the Women's Missionary Society of Ingram, Pa., to the memory of Miss Susanna Kearns, who died November 24, 1904.

Though circumstances prevented her from meeting with us often, we knew that her heart was with us in the work. She was always ready to give of her means toward the advancement of God's kingdom. She also manifested her Christian character by her faithful attendance at the house of worship.

We are thankful to God for the helpful influences of her life and extend to the bereaved friends our sincere sympathy. May they be enabled to say "Thy will be done." COM.

Mrs. S. B. Torrence.

The W. M. S. of Tarkio, Mo., desire to place upon record this tribute of love and respect to the memory of Mrs. S. B. Torrence, widow of the late Rev. J. T. Torrence, who in perfect trust in Christ, was called to her heavenly home December 1st, 1904.

Although seldom able, by reason of failing health, to attend our meetings, yet she never lost interest; but was ever ready to help in the work of the Master.

Her home, so generous and hospitable, is no more in our midst. We miss her daughter, Mrs. Foster, who was so long our efficient secretary and counselor. We extend our Christian sympathy to all the bereaved children and other friends and commend them to the Savior whom she loved and trusted. "The memory of the just is blessed."

MRS. J. P. FINNEY,
MRS. MARY MORRIS WIER, } COM.

Mrs. Margaret Murray.

In memory of Mrs. Margaret Murray, who died suddenly of heart failure December 28, 1904.

Mrs. Murray was a worthy and highly respected member of the W. M. S. of the First United Presbyterian church, of Cedar Rapids, Iowa.

Words cannot express the love and esteem in which she was held by the society, congregation and all who knew her. Possessed of a great missionary spirit, she was always ready to do her part in whatever was undertaken. Her counsel was wise. To her was given nearly four score years and ever since very young her life was spent in active, faithful devotion to the church she loved. The interest of the congregation and missionary society were dear to her to the last. She was faithful and conscientious in all lines of Christian work. Her children rise up and call her belssed, for she was careful to train them in the nurture and admonition of the Lord. She was indeed a mother in Israel and is missed everywhere. But she has been called to a higher service and in her crown are many stars of rejoicing.

We extend our sympathy to the sorrowing children and friends, especially to the daughter left so lonely, to the son Rev. D. A. Murray, a missionary in Japan, and to the aged sister, our veteran missionary, Miss Elizabeth Gordan. We commend them to our Great Comforter, the loving Saviour, and to the tender care of the Good Shepherd in whom she trusted. COM.

Mrs. Sarah Dunshee.

The Woman's Missionary Society of Atlantic Avenue U. P. church, McKeesport, Pa., wish to give a tribute of love to the memory of Mrs. Sarah Dunshee, who departed this life January 5th, 1905, aged 79.

In her life we recognize her as a beloved member and also characteristics of a faithful child of God. Her infirmities prevented her regularly attending meetings, yet she was always ready to give of her means for the upbuilding of Christ's Kingdom.

We extend our sympathy to the sorrowing friends and commend them to the Saviour whom she loved.

MRS. HUTCHISON,
MRS. SMITH,
MRS. CAMPBELL, } COM.

Mrs. Newton McCormick.

The W. M S. of Union United Presbyterian congregation, Gayly, Pa., would record this tribute of love to the memory of Letitia (Glass) McCormick, who was called to her home above, on January 10th, 1905.

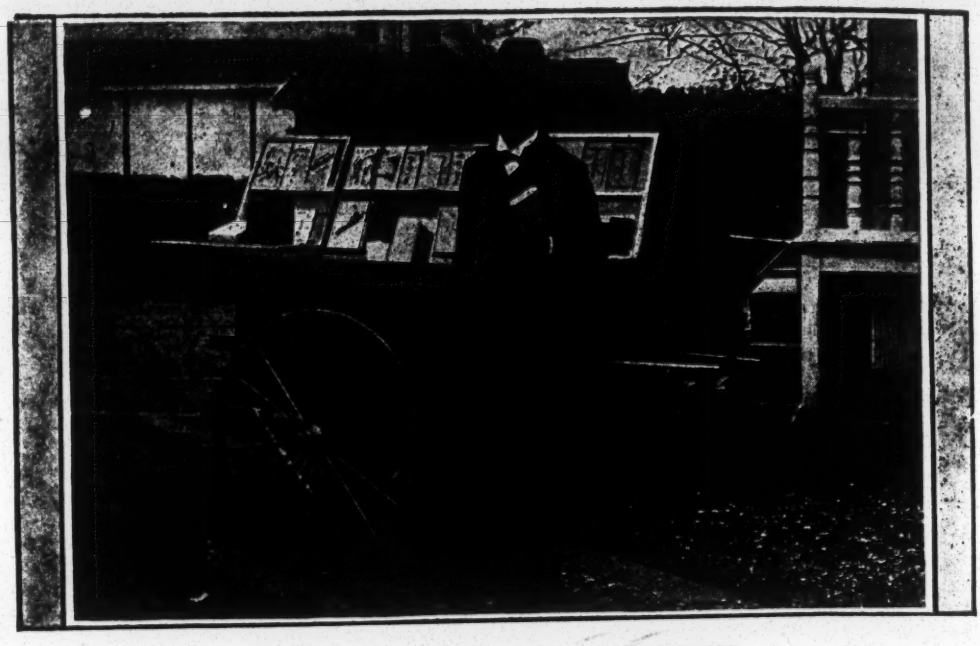
We shall not soon forget that day when the news of her death was brought to our homes by the telephone. It is hard to realize that we shall never see her face or hear her voice again. No meeting was complete without her cheery, helpful presence and she was never absent unless providentially hindered.

Our Society has lost a devoted, earnest, Christian worker, one who was ever ready to help with her hands and means any good work undertaken by the society. She has served as president and at the time of her death was our treasurer. She leaves to us an example of unselfish devotion to her Master. She has gone to be with the Saviour whom she loved and served so well and faithfully on earth.

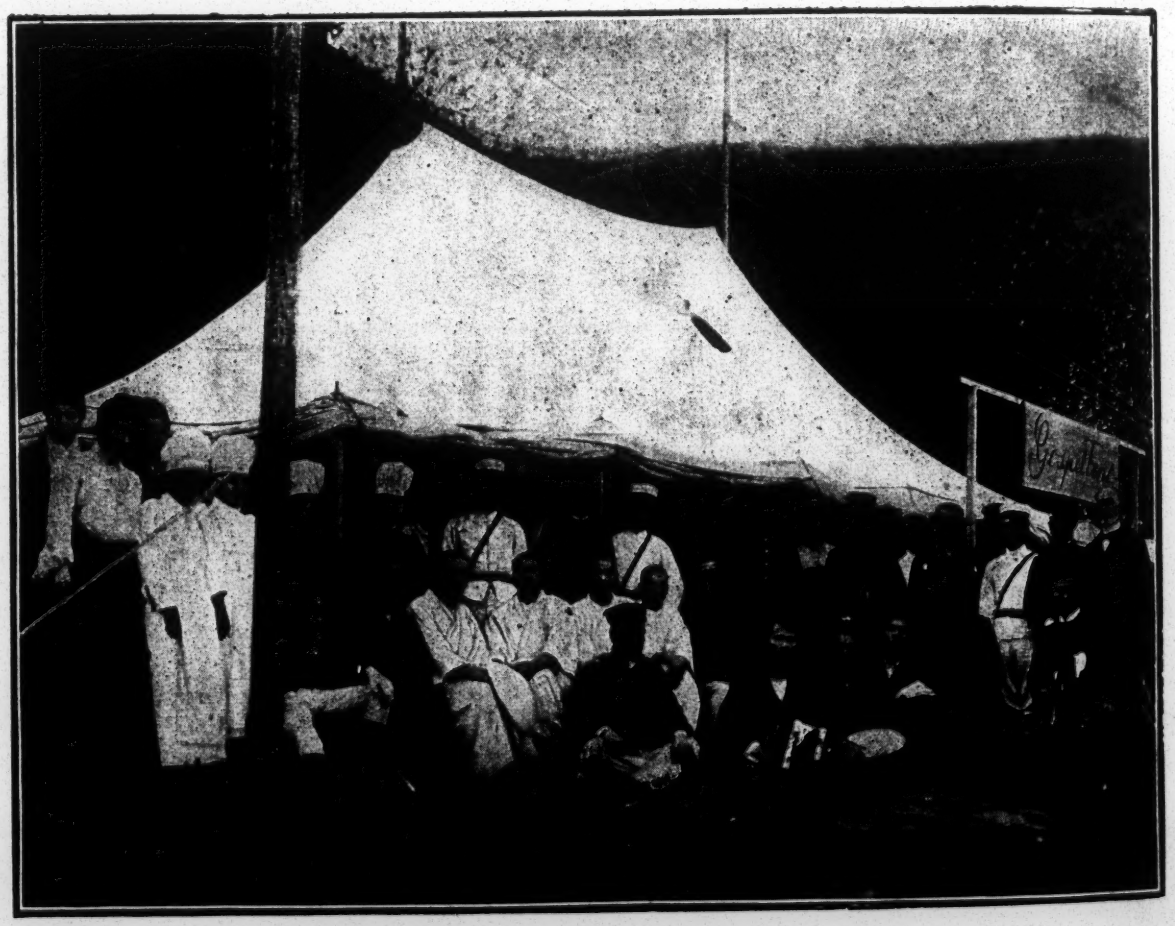
While we know that God, in His infinite wisdom, never makes any mistakes and that "one by one He is gathering home His workers," yet she will be sadly missed in all the different departments of our church work.

Resolved: That we extend to the bereaved husband, son and daughter our deep sympathy and that a copy of this be sent to the Women's Missionary Magazine for publication and one be presented to the family.

MRS. EMMA ADAMS,
MRS. ARRIE SCOTT, } COM.



HATA EIJU, A JAPANESE COLPORTEUR



WORK AMONG SOLDIERS IN HAKODATE, JAPAN